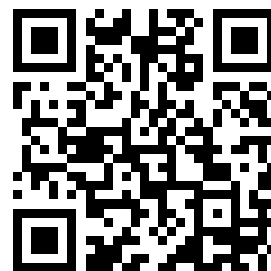

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THE FORM AND ORDER OF THE
SERVICES WHICH ARE TO BE
PERFORMED IN * * * * *
ABBOTSHOLME-SCHOOL CHAPEL
ON THE OCCASION OF THE * *
OLD-BOYS' EASTER-GATHERING;
AND THE FORM AND ORDER OF
SUNDRY OTHER SERVICES.

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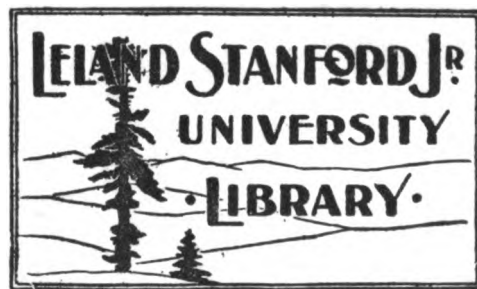


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THE GRACES BEFORE, AND AFTER, MEAT,
THE *GLORIA PATRI*, AND *PATER NOSTER*;
THE SERVICES FOR SUNDAY, MORNING & EVENING;
THE AMBROSIAN *TE DEUM*; AND
ALL THE SPECIAL SERVICES FOR USE DURING
THE OLD-BOYS' EASTER-GATHERING.

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Portions from The Abbotsholme Liturgy. Supplement to <i>The Abbotsholmian</i> . Oct. 1909 and Feb. 1910	Cecil Reddie	The New School Abbots- holme	1909 1910	The Abbotsholme Press
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SHUT NOT YOUR DOORS

Shut not your doors to me proud libraries,
For that which was lacking on all your well-fill'd shelves, yet needed most, I bring,
Forth from the war emerging, a book I have made,
The words of my book nothing, the drift of it every thing,
A book separate, not link'd with the rest nor felt by the intellect,
But you ye untold latencies will thrill to every page.

BEGINNERS

How they are provided for upon the earth (appearing at intervals,)
How dear and dreadful they are to the earth,
How they inure to themselves as much as to any—what a paradox appears their age,
How people respond to them, yet know them not,
How there is something relentless in their fate at all times,
How all times mischoose the objects of their adulation and reward,
And how the same inexorable price must still be paid for the same great purchase.

STARTING FROM PAUMANOK

§ 7.

Each is not for its own sake,
I say the whole earth and all the stars in the sky are for religion's sake.
I say no man has ever been half devout enough.
None has ever yet adored or worship'd half enough,
None has begun to think how divine he himself is, and how certain the future is.
I say that the real and permanent grandeur of these States must be their religion,
Otherwise there is no real and permanent grandeur,
(Nor character nor life worthy the name without religion,
Nor land nor man or woman without religion).

§ 9.

What do you seek so pensive and silent ?
What do you need, camerado ?
Dear son, do you think it is love ?
Listen dear son—listen America, daughter or son,
It is a painful thing to love a man or woman to excess, and yet it satisfies, it is great,
But there is something else very great, it makes the whole coincide,
It, magnificent, beyond materials, with continuous hands sweeps and provides for all.

§ 10.

Know you, solely to drop in the earth the germs of a greater religion,
The following chants each for its kind I sing.
My comrade!
For you to share with me two greatneses, and a third one rising inclusive and more
resplendent,
The greatness of Love and Democracy, and the greatness of Religion.

From "*Poems of Walt Whitman (from 'Leaves of Grass')*"
London: 1881, Walter Scott.

PREFACE

I HOPE those who read this Book, or any part of it, will read this Preface, as otherwise they may not readily see from what point of view the Book came to be written. Of some countries it has been said: "They have excellent Laws, if only they would use them." It may be said of our own England (or Britain, if that name sounds more catholic) that we have had plenty of Prophets if we would only hearken (that is, *attentively listen*) to them. Yet, even our greatest Teachers—Shakespeare, Milton, Cromwell, William Blake, Carlyle, Ruskin; to name only some—were largely neglected while they lived, and are even now, when they are far removed from the stupidity of their contemporaries, very inadequately studied; and their Teaching is very little laid to heart. Germany, rather than England, discovered the transcendent genius of Shakespeare: and, not England, but Denmark through Brandes, produced the most distinguished appreciation of our "immortal Bard." In our schools, Milton is included sometimes in the curriculum as a sample of sonorous majestic blank verse; but, so far as I know, none of these giants of thought and action have yet obtained adequate recognition, as inspired Teachers of our nation, in our schools or universities, still less in our churches and chapels; nor are their works or the story of their lives yet given a place in our native Book (or Bible) of Religious Education.

In church, our populace still have to listen to readings from the old writings of a distant, foreign, and despised unsocial People, much of which is wholly or, at least, partially unintelligible, demanding endless, and often receiving contradictory, elucidation; as if education of any kind could be advanced by vague or antagonistic statements; while, all the time, we have our own prophets, seers, and wise men, whose thoughts, arising from our own soil, in our own climate, amid scenes and occupations we all can understand, are practically ignored.

The first need, in the education of any people, is to use what is near, familiar, national, before we attempt to introduce what is remote, obscure, strange and incomprehensible.

If we think of the colossal wealth, energy, it may even be enthusiasm, employed in our churches and schools in striving to force into our Youth a knowledge of Hebrew and Jewish, Hellenic and Roman, heroes and literature, and the appallingly feeble results, it may well be asked: "Should we not, perhaps at less cost of time and trouble, get better results if we started nearer home, and first exhausted the immortal treasures of our own *credible*, as well as wonderful, History and Art and Literature?"

I have no hesitation in saying, that the Lessons read in church year after year, with the sermons based upon them, not only produce no illumination of the intelligence, and no warming of the heart equal to the energy and, doubtless, erudition lavished upon them, but that the vagueness and contradictory character of the ideas thus circulated have a most disastrous influence on the thoughts and emotions of the hearers. They would do even more harm than they actually effect, were it not for the fact that few take them too seriously, and most listen with polite indifference.

It seemed, therefore, desirable to endeavour to do something different; and the present book is an attempt (very inadequate, no doubt, but still an honest attempt) to make services in a school-chapel touch the Boy, if possible, at all points; and so to build up an integral body of thought and feeling that will, it is hoped, bear full and lasting fruition.

It was never intended originally to fix custom, or formulate tradition, or fetter liberty, by putting our chapel readings or prayers or songs or talks into permanent form. It

was hoped each who took part would bring out of his own treasure "things new and old," as the inclination might move him. But, by degrees, the constant effort, such a course involves, seemed too great; time failed, hope languished, and so, bit by bit, the habit grew of saving thought by keeping to some order and plan.

From the first, private notes had been kept, just to aid memory. By degrees these notes, each year revised as the year's cycle revolved, grew into a manuscript Liturgy. Later it seemed better to type the Notes, and then, finally, it seemed best to call to our aid the printing press.

Mainly for this purpose, in 1902, we established The Abbotsholme Press. In our busy life only odd scraps of time were available for such careful work as a liturgy required.

Thus, bit by bit, first this, and then that, Service got printed, and the relief thus brought encouraged us to do more.

It was, however, never intended to *publish* our work. It was simply *our* Liturgy. Other places would, doubtless, make their own.

However, many of our "Old-Boys," and many of our "Old Parents" (if we may use the phrase) pressed us to publish, and, at last, we have got a bit done. We trust they will not be disappointed.

The present section is published just *now* mainly because most of it happened to have been printed on The School Press as long ago as 1903; but also because it is connected with the Institution known as The Old-Boys' Easter-Gathering, an attempt to keep our Old-Boys in touch with the school-life and our ideals, especially during the period of half-a-dozen years which elapse between a boy's leaving school and his getting established in some profession, years during which, for want of such a bond, most who fail in life come to grief. A mere athletic club, a mere banqueting club, a mere literary club, or a mere religious club (were such an institution at all likely at that age), none of these seemed adequate for our purpose. But to get our Old-Boys back into the clean country, away from the vile town; to get them where games and sports in field and on river, where recitations and concerts and plays were all possible; where, for a brief six days, they could live again like Boys at School; some years finding the school in full session; other years coming when the youngsters were away, according as Easter fell early or late: this seemed worth while.

Among the attractions, to some, if not all, were the Services herein contained. And, so, for the sake of our Old-Boys, they are now made available for any who care to have them.

Another reason was the wish of many Parents. They not only wished to have a copy for their own use, but they thought the publication would stop misconceptions from arising regarding our services. Lately this reason acquired additional point, for a mother wrote saying the school was irreligious because the boys did not go regularly to church, and did not say their prayers. It was pointed out that if churches would not disinfect (by incense if not formalin), and so remained a danger to all who entered them, wise people would stay away. It was pointed out that, if one boy was afraid he would be scoffed at if he said his prayers, it did not follow that all the boys were either cowards or neglectful or indifferent. It was, further, discovered that, during the exactly fifty days of the summer-vacation, no boy in the school had been in any church oftener than nine times, and that a good many had not been once; whereas, had they been at Abbotsholme School fifty days, they would have had one hundred services in our chapel. What those services are like the reader can have some faint idea if he reads these pages; but, of course, nothing can truly represent the living thing. Music alone makes an absolute difference.

Unfortunately, also, no adequate conception can be formed from part only of a Liturgy which is planned for the entire year. One guest on a Good-Friday went away and circulated the story that our boys always went thrice a day to chapel, and our services lasted two hours or more, just because on *one* day in the year, *one* of the services does last just nearly two hours; whereas the ordinary daily services last from five to fifteen minutes, according to the length of the psalms, readings, and prayers selected for that occasion. The main thing is that the boys should like chapel; which we are quite sure is the case. One term, during the building of the new wing, we were involuntarily forced after the first fortnight to give up chapel, as the absence of glass in the new chapel windows in early October meant, several times, a temperature below the freezing-point. When nearly every one had caught a bad chill, we reluctantly abandoned the services, which had never previously been omitted. Several boys expressed their alleged joy; but, a few weeks later, admitted they sorely missed this unifying and stimulating influence. In fact, if a Papal Interdict could close *all* our churches for a year, there would undoubtedly follow a great outburst of zeal for attending church, in spite of the influences (named at the beginning of this Preface) which seriously impair the popularity and efficiency of public worship.

We trust none of our readers will suppose we think too highly of our own particular customs, still less that we wish to impose ours on others. We hope what we have done will be helpful and, it may be, suggestive to others.

It remains to explain one or two points.

We have endeavoured to make our chapel-services aid all the studies and disciplines of the school: we wish Art and Music; Literature, both prose and verse; Knowledge and Intelligence; Ethics and Æsthetics; all to find due expression in chapel, believing that Religion includes all that can be comprised under the words Philosophy and Poesy, and cannot exist unless both these are balanced, and, in fact, blended in a true Marriage.

We wish that breathing, reading and singing be connected; and, by aiming at clear articulation and proper pronunciation, that every word uttered may illumine and not befog the boy's intelligence. We aim at uniformity of pronunciation, since nothing is more absurd than to find half-a-dozen masters of the staff talking half-a-dozen different English languages, as is usually the case in schools.

Boys who *can* read are privileged to read the Lessons; and, moreover, may select their own material; and seldom fail in matter or manner. They often suggest the subject for a talk (or sermon), are encouraged to criticize it; and sometimes frankly do so. This is surely better for the preacher, who too seldom has any idea what boredom he has caused, or what mystification, or what edification. A well-bred congregation is the most difficult audience to judge from the pulpit, and the preacher, secure in his elevated citadel, cut off from contact with his audience, is often like Antaios held aloft by Herakles. Teachers and Taught should be in contact.

With regard to the pronunciation of English, most drastic reforms are imperative; but this is not the place for the adequate discussion of this sadly-neglected element in national education. English is rapidly becoming a DEAD LANGUAGE, mainly owing to the neglect of English in universities and schools.

The pronunciation of all foreign words, whether modern or ancient, whether of places or persons, should be that usual in the respective countries. To have Hellenic gods, heroes,

persons or places called by Roman names is as absurd as to call German persons and places by French names; worst of all is it when we have the English mispronunciation of the French mispronunciation of the Latin word for a real Hellenic man or place. This is one of the crimes for which our "classical" friends are largely responsible; but English barbarism is back of it all, and our lazy habit of mumbling. Here we endeavour to give the proper Hellenic spelling of words, and to pronounce them as they did, as nearly as we can ascertain. What can be more detestable than to talk of Tully, Pompey, Livy, Horace, Vergil (or, as our "classical" friends have usually spelt it, Virgil). But, again, this is not the place to discuss that at length—all we wish is to explain why certain words are found in this book, with an unusual spelling, unusual, that is, in England alone.

As to the results of printing our services: we have found much advantage in printing our Rules, or rather the numerous Monographs on factors in the school-life, such as bathing, hay-making, dormitory-life, and so forth; and we anticipate a similar advantage from the present Book, which will allow eye and ear to help each other. In all these printed sheets we have aimed at illustrating a definite scheme of punctuation, of hyphening words together, and of using capitals, about which no regularity is to be found in English usage. All such vagueness, however, promotes vagueness of thought, and this leads to vague action; and vague national action leads to that which Kipling calls "muddling through."

There is one last reason that induced us to print these Services for Good-Friday at this time, which should be mentioned. This year again comes the decennial Passion-Play at Ober-ammer-gau. In 1900 we found our version of "The Last Moments of Jesus Christ" most helpful in following the tragedy. We found we had got all the facts arranged in the proper order of time according to the Ober-ammer-gau Tradition. We should be glad, if others could share this advantage with us.

We have to express our obligations to all whose labours have aided us, especially all recent authorities on the Gospels, Psalms, and other parts of the Bible we have used. We have endeavoured to give the sources in all cases, and trust any inadvertent omission will be pardoned. We trust we have infringed no rights, whether literary or musical. We have really hoped to induce our readers to study the original works from which we have selected a few gems, or have derived information or inspiration. Elsewhere will be found a list of Books referred to.

It only remains now, in conclusion, to express my thanks to friends in the School—my Colleagues and Boys, of various generations here, for their generous help in what must have seemed at times a rather tedious matter. It is impossible to mention all by name, or to give details as to the kind or degree of help they afforded; for the Liturgy has grown gradually from the first day the School opened in 1889, until slowly and steadily it reached its present shape; the object having been to test every bit by actual use, before finally incorporating it in final, and I hope (considering the labour) permanent form. Most of the portion herewith submitted to the judgment of publicity had been already typed from my MS. as early as 1903; and, during that and the following year, was printed at *The Abbotsholme Press* by our able and sympathetic Master-of-Printing, Mr Thomas Collinge, to whom particular thanks are due for his skill, taste and accuracy, which greatly aided me then and since.

In preparing the material for The School Press at that time, I was most effectively helped by my Private Secretary, Miss Palmer, whose remarkable ability and accuracy immensely reduced the labour of both myself and our Master-Printer. By far the greatest part of the retranslation work was done with her invaluable assistance.

By Herr Karl Neumann in the Music, by Mr A. J. Homer Hawkins in the choice of words, and by Mr J. A. Zair on some points, I have been cordially aided from time to time, and here would offer them once more my thanks.

In getting this present Edition ready, I have been much helped by several of the Masters and Boys now in the School. In particular Herr Michael has aided me with the disentangling of the sense of some difficult passages in the *Old Testament*, where almost the latest and the best authority is Professor Kautsch, of Halle. Among the Boys, I would specially name, are G. S. Rawson (O.A.), J. B. Penman, L. T. Penna, P. J. Slater, B. W. Downs, J. W. Quinn, K. A. Bemrose and W. McM. Adams, whose help in various ways has been most useful; but many others have had at least a finger in the work, and I hope they will accept this expression of my thanks for their Public-Spirit.

Indeed, believing, as I do, that it is rather in Public-Service than in private and personal pursuits that we learn most, my endeavour has been to invite and even urge the co-operation of, if possible, *all*, so that each might feel he had contributed his share, big or small according to his power, in creating for the School, now and in all generations to come, a sober and dignified, sound and interesting Abbotsholme Liturgy, as the common expression of our united aspirations and beliefs.

CECIL REDDIE.

Abbotsholme, Derbyshire.
Easter, 1910.

NOTES AS TO THE MEANING OF THE PASSAGE: "*I KNOW THAT MY REDEEMER LIVETH.*"—(*Job xix. 25, 26, 27.*)

To touch this passage, immortalized by Händel's exquisite music, costs us a pang; but, if we reflect that our object should be to give the young Boy bread and not stones, (remembering he comes fresh to these words, altogether without any tender associations in his mind,) we shall realize that it is worth while if we can get rid of false ideas and get instead a clear and rational meaning.

I take the treatment of this passage (1) to illustrate the general Aim kept in view throughout in constructing this Liturgy; and (2) to serve as an example how greatly-loved passages may be, in reality, useless or even harmful, because they run against what we know indubitably to be fact. No well-educated person, for instance, now believes in, or desires, an ultimate resurrection of the actual material body he inhabits at death. But, apart from this, a comparison of the six translations given below proves that the passage is in the original very corrupt, and consequently difficult to reproduce, and so is not one on which to build any doctrine, or one about which to manifest excessive feeling.

Without further remark, I give now the six renderings in their datal order.

I.

Luther (1522) renders the passage thus:

25. But I know that my Redeemer liveth, and he will hereafter wake me from the dead out of the earth,

26. and I shall thereafter be clad with this my skin, and shall IN my flesh see God.

27. Himself I shall see for myself, and mine eyes, and no stranger, will look upon him.

II.

The Authorized Version (1611) renders it thus:

25. For I know [*that*] my redeemer liveth, and [*that*] he shall stand at the latter [*day*] upon the earth:

26. And [*though*], after my skin, [*worms*] destroy this [*body*], yet IN my flesh shall I see God [or, '*after I shall awake, though this body be destroyed, yet OUT OF (or? WITHOUT) my flesh shall I see God.*']

27. Whom I shall see for myself, and mine eyes shall behold, and not another, [or '*a stranger*']; [*though*] my reins be consumed within me [or '*in my bosom*'] [or '*my reins within me are consumed with an earnest desire for that day.*']

III.

The Revised Version (1884) renders it thus:

25. But [or, *For*] I know that my redeemer [or, *vindicator*] liveth,
And that he shall stand up at the last upon the earth [*Hebrew, dust*].

26. And after my skin hath been thus destroyed, yet [or, *And after my skin hath been destroyed, this shall be, even from*, etc. or, *And though after my skin this body be destroyed, yet from*, etc.] FROM (or, WITHOUT) my flesh shall I see God:

27. Whom I shall see for myself [or, *on my side*], and mine eyes shall behold, and not another [or, *as a stranger*].

My reins are consumed within me.

IV.

Prof. E. Kautzsch (1896) in *Die Heilige Schrift des Alten Testaments* (Leipzig: 1896, bei Mohr, p. 833.) renders it thus:

25. I, however, know that my saviour liveth, and as the last he will raise himself on the dust.

26. And after my skin is corrupted (*broken in pieces*) — this (— ?) there! — and **FREE FROM** my flesh shall I see God!

27. I shall see him as health to me; yea mine eyes, not as an opponent, [shall] see him: my heart consumes itself in my breast!

V.

The Author of *The Voice of the Spirit*, 1898 [Book I; "Afflicted" (Job) p. 42. London: 1898, Sampson Low.] renders it thus:

For I know that he who can save still lives,
And that he shall stand forth at last upon earth:
And when I awake, though my skin be destroyed,
Yet out of my flesh shall I see The Spirit:
Him shall I see on my side,
And my eyes shall see him, and they shall not gaze on a stranger!

VI.

Joseph Bryant Rotherham (1902) in *The Emphasised Bible* (London: 1902, Allenson, p. 512) renders it thus:

25. But I know that my redeemer [or "*my near of kin*" or "*my vindicator*"] liveth, And as the Last [or, *later on*] over [my] dust will he arise;

26. And though after my skin is struck off this ["This" nameless thing (this bundle of bones)!] followeth

Yet **APART FROM** my flesh shall I see God:

27. Whom I myself shall see on my side,
And mine own eyes [shall] have looked upon, and not [those of] a stranger
Exhausted are my deepest desires in my bosom!

The word translated *Redeemer* may mean three things:

Either (1) Buyer-back, who propitiates the foe, with a payment to rescue the victim. This passage, by a curious anachronism, is usually taken to refer to Jesus Christ, as having paid by his death the price of our redemption from eternal death, which was our (alleged) *natural* doom from birth.

Or (2) Justifier; he who recognized Job's innocence, and would ultimately declare it.

Or (3) Setter-free, Saver, who out of love, pity, grace, would rescue the unfortunate.

It appears to me that we cannot be sure of the *original* meaning, because the text is corrupt; that we should, therefore, give the most *useful* interpretation we honestly can without violating what may have been discovered of the original meaning.

Who then is this Redeemer ?

Man struggles against three forces: viz.,

- (1) *Himself*, or rather his "lower" nature, that is the Stage of growth he has already lived *in* (and ought, by now, to have lived *through*, if he would "go up higher," that is, evolve).
- (2) *Society*, or the so-called "social" *milieu*, which too often, by its lack of true sociability, tends to suffocate his mind and heart.
- (3) *Nature*, or what he calls (in his ignorance) the "blind forces" of his physical Environment.

Now, the first of these struggles is that of the advancing part of our nature against the sluggish: "Spirit" against "Flesh," or "Mind" against "Matter," are favourite phrases for it.

The second struggle is that of the Life-Giver, Hero, Leader, Prophet, Seer, against a blind, dull, ignorant, mindless, or heartless generation, and its "public opinion," which is the net outcome of its oscillation between vague and spasmodic reachings after new truth and lazy acquiescence in conventionality.

The third struggle is Man's Intelligence battling to understand Nature, i.e. GOD, in order to know, when we must submit to the inexorable and inevitable Force (or Will) outside us, and when we may hope to subdue to our human will the outward physical conditions.

In the 1st case, the Redeemer is the Man's own "Better Self" or "Soul," or "Spirit," or "Genius," or "Overshadowing One," or "Oversoul," or "Daimon"; just as the opposite influence is his "Evil Destiny," or "Evil Genius" or "Devil."

By obeying his "Spirit," he triumphs, even though death should seize and destroy his "Body."

In the 2nd case, his Redeemer is the Friend, Lover, Leader, Teacher, who shows the road to Social Regeneration, even in the teeth of opposition, and at the risk of silent contempt, boycott, secret slander, open sneers, or serious persecution; and, possibly, at the cost finally of being openly or secretly "done to death."

In the 3rd case, the Divine Spirit pervading the Universe, in whom all things "live and move and have their being," must be regarded as the Saviour, Redeemer, Life-Giver, of All Things.

In my own rendering of the passage, then, I have endeavoured to put words together which (1) anyone can *honestly* sing; which (2) should be able to console the anguished Souls of the bereaved, as they stand beside the grave of the dear departed and take loving farewell; and which (3) asserts that fundamental identity between the Spirit within and the Spirit outside us and the Spirits of all men; without which the Universe, Human Society and our own Souls are for us without meaning.

With this very brief apology, I will now submit my own rendering (VII) to the Reader's candour and kindness. The Music (see the Service for Easter-Even) is, as far as possible, the same as before.

VII.

The present Author's rendering of Job xix. 25, 26, 27.

I know that [he who buys back (or can save) or justifies or rescues] the Spirit within me [or the Lover (or Hero) whose example, ideas and affection for me lift me up] [or the Almighty] (that vivifies me) lives (and will live) eternally; and, [as Survivor] [as the Last]

[at the last] at my last (*mortal*) hour, [will raise himself on the dust (earth) *or* over the dust *or* on my dust] will arise out from my dust; and, whensoever my mortal Body, like a skin, shall have been sloughed off, verily [free from *or* out of] *without* this flesh [*or* ? in an incorruptible (a new celestial) body] my Spirit will see GOD: whom I [myself *or* for myself *or* my soul *or* my very self] shall behold [close beside me *or* on my side *or* as Health to me] as my Healer [*or* Saver *or* Saviour]; yea, [my very eyes *or* my full intelligence] my inmost Self shall [see, and not behold as if I were a stranger to him (as if I were of a different nature to him) *or* as if his adversary; *or* realize to be mine *or* my life-giving Spirit] know to be my Lord and Life-Giver.

NOTES AS TO THE MELODY OF THE HYMN: *PANGE, LINGUA*.

Helmore ("Plain-Song," p. 134; London: Novello) sets the Melody in the Third Tone, "every note being found naturally in that Mode." He points out, however, "that the 'Ratisbon Gradual' attributes it to the First Tone." He adds: "It also appears as in the Ninth Mode, a fourth higher, with all the notes *natural* except B which must be *flat*, i.e. it is transposed."

As to the Manner of singing the Hymn, Helmore says, p. 136:

"The sign ^ is used to mark the musical accent, which, in the Ritual hymns, is a main guide to the rhythm of the music. It requires an emphasis of voice, which the singer must be careful to observe. The single Crotchet [which here is marked ^] indicates a very short syllable. All the other notes resemble Minims, but have no positive relative value as to time, nor are intended to be of equal length one with the other; but should be sung quicker or slower, according to the prosody and musical accent of the verse. The accented notes are to be held on longer than the unaccented ones; and the latter, if two or more fall to one syllable, should be sung rather* *more rapidly* than when a single note falls to a syllable. The hymns require to be sung with animation."

After carefully studying the *versions* of the Melody given (1) in Helmore's Plain-Song (p. 136), (2) in the Staff-Noted, and (3) in the Tonic-Solfa-Noted, editions of *Hymns Ancient and Modern*, I decided (4) to express the Melody, as I feel it myself, in my own way. I have done this with a natural hesitation, for I can hardly hope to succeed better than the eminent authors of the versions referred to. I had, however, in view School-Boys, and wished to have a firm and definite skeleton (so to speak) of Pulsations, which, when the fundamental Rhythm had been mastered, could be modified by special marks so as to cover the dry bones (as it were) of the Pulsations with the living flesh of Musical-Feeling.

The differences and similarities can be most clearly seen at a glance, if we print close together the four versions line by line, expressing the music in each case by letters, so as to make the comparison more easy.

* "This and all other similar directions as to the length of certain notes must be subjected to the general directions and observations in the Third Chapter.† The *musical*, as well as the poetic, rhythm must be maintained. Professor Donkin, as eminent in music as in astronomy, used to compare chanting to an elastic scale. And certainly *accelerandos* and *rallentandos* are not unrhythmical."

† No note on Rhythm or Pulsation (from Helmore's Third Chapter) need be repeated here, as this is fully given in my *Gregorian and Anglican Chants for use in Abbotsholme-School Chapel*, (p. 7).

Taking each separate line of the Music, I give (1) Helmore's, then (2) the Staff, and (3) the Solfa, versions from *Hymns A. and M.*, and lastly (4) my own.

THE FOUR VERSIONS OF THE MELODY OF *PANGE LINGUA* COMPARED.

I

1	\hat{m}	m	m	r	\hat{s}	s	<u>l</u>	t	$\hat{d'}$	d'	₁₀
2	m	m	m	r	s	s	<u>l</u>	t	d'	d'	— ₁₁
3	m	m	m	r	s	s	<u>l</u>	t	d'	d'	— ₁₁
4	m	m	m	r	s	s	<u>l</u>	t	d'	— d'	— ₁₂

II

1	$\hat{d'}$	r'	d'	t	l	$\hat{d'}$	t	$\overset{u}{l}$	s	_{8\frac{1}{2}}}
2	$\hat{d'}$	r'	d'	t	l	<u>$\hat{d'}$</u>	t	l	s	— ₁₀
3	$\hat{d'}$	r'	d'	t	l	<u>$\hat{d'}$</u>	t	l	s	— ₁₀
4	$\hat{d'}$	r'	d'	t	l	<u>$\hat{d'}$</u>	t	l	s	— — — ₁₂

III

1	\hat{s}	l	d'	t	\hat{l}	s	<u>s</u>	\hat{l}	l	₉
2	s	l	d'	t	l	s	<u>s</u>	l	l	— ₁₀
3	s	l	d'	t	l	s	<u>s</u>	l	l	— ₁₀
4	s	l	d'	t	l	$\overset{u}{ss}$	<u>l</u>	—	l	— ₁₀

IV

1	<u>l</u>	$\hat{d'}$	l	s	f	m	\hat{l}	s	$\overset{u}{m}$	r	_{9\frac{1}{2}}}
2	<u>l</u>	d'	l	<u>s</u>	f	m	<u>l</u>	s	m	r	— ₁₁
3	<u>l</u>	d'	l	<u>s</u>	f	m	<u>l</u>	s	m	r	— ₁₁
4	<u>l</u>	d'	l	<u>s</u>	f	m	<u>l</u>	s	m	r	— ₁₂ ₁₃

V

1	[^] s	s	s	m	[^] f	s	<u>s l l</u>	9
2	s	s	s	m	f	s	<u>s l l</u>	— 10
3	s	s	s	m	f	s	<u>s l l</u>	— 10
4	s	s	s	m	f	s ^u s	<u>l — l</u>	— 10

VI

1	<u>l</u>	[^] d'	^u l	s	<u>l s</u>	[^] f	m	^u r	m	9 (8+½+½).
2	<u>l</u>	d'	l	s	<u>l s</u>	f	m	r	m —	11
3	<u>l</u>	d'	l	s	<u>l s</u>	f	m	r	m —	11
4	<u>l</u>	d'	l	s	<u>l s</u>	f	m	r	m — —	12 13

AMEN

1	<u>r</u>	m	f	m	4
2	<u>r</u>	—	m	—	f — m — — 10
3	<u>r</u>	m	f	m	— 5
4	<u>r</u>	—	m —	f —	m — — 10

The roman figures indicate the *Lines* of the music.

On the *left* the arabic figures indicate the *Versions*.

On the *right* the arabic figures give the number of *Pulses* in each line.

Throughout, Helmore (No. 1) omits Bars, but indicates the proper accent by the Sign [^] above the Note. Curiously he seems to have overlooked the need of it in Line V, (which resembles Line III,) over the first l.

Hymns A. and M. (No. 2 and No. 3) ignore this accent in Lines I, III, V, in which they bring the chief accent (shown by the Bars preceding) somewhere between Helmore's accented Notes.

My own version (No. 4), by adopting the Two-Pulse Measure, in Line I, harmonizes the three other versions. In III and V by shortening s before accented l and lengthening l, it again harmonizes with (I think) Helmore's *intention*; and, except in that place, is in accord with the Versions 2 and 3.

In Line II, Helmore gives two accented, and one short note. The latter is ignored by 2 and 3, but they both follow the former by dividing the line into equal parts of five

pulses. No. 2 regards this as made up of two Five-Pulse measures, which may interest those who (as it was used by the ancient Hellenes) are curious to know how music sounds when so arranged. No. 3 divides each measure into two; one with three, the other with two pulses. This seems untrue to fact as there is no stress on the Fourth Pulse, such as this division suggests.

I have used the Two-Pulse Measure, as I believe Helmore wrong in supposing the second Do accented. It gets stress more from being a high sound. Anyhow, the Two-Pulse Measure gives a simpler basis, and expression marks will prevent anything mechanical, and bring out the true swing of the rhythm.

Lines IV and VI are practically alike, though Helmore introduces two short notes in VI and only one in V. In this case I agree with 2 and 3 in adopting the Three-Pulse Measure, which also fits Helmore's Version, except that again he regards the Do in the first measure of each line as accented, whereas the stress on it arises (I think) rather from its high pitch.

In noting the Hymn, in its proper place in the Service, I have endeavoured by use of *accelerandos* and *rallentandos* to remove any rigidity, while the simple Two-Pulse Measure in Lines I, II, III, and V, and the simple Three-Pulse Measure in IV and VI serve as a simple key to unlock what has been evidently felt to be a rather subtle Melody.

The number of Pulses, shown by the figure in the right margin of each Line of the Music, is in my own Version not to be taken too rigidly. In Line I, 13 Pulses lead easily to Line II, at the end of which it is easy to stop at 10 pulses or to continue to 12, as one's taste suggests, either equally well leading to Line III, about the length of which 2, 3, and 4 are agreed. Line IV may end either at the end of the 11th or 13th Pulse, so as to get from Three-Pulse into Two-Pulse Measure, ready for V, which 2, 3 and 4 all agree to give 10 Pulses, which easily leads on to VI, which may end either at the end of the 11th or 13th Pulse (as in IV) so as to pass from Three-Pulse to Two-Pulse Measure for the Amen.

I have treated this matter somewhat at length, hoping it would interest the rather large number of musical Abbotsholmians to know how much careful work the compilation of this Liturgy has required.

NOTE REGARDING THE REMAINING PARTS OF THE LITURGY TO BE PUBLISHED HEREAFTER.

At an early date will be published further portions of The Abbotsholme Liturgy: containing the following Services, which (in a more or less complete form) have been in use at Abbotsholme for many years.

The Services for "The Christmas Gathering of Neighbours"; (also used on the Last-Sunday of the Autumn-Term (as if Christmas-Day) and on the First-Sunday of the Winter-Term (as if The Epiphany), in order to bring into each Boy's life, whatever his creed or country, the story of the Birth of the Babe, and all that it means for the Idealisation of Family Life, and the Education of the Young.

The Services for The Ascension Day; the day set apart for us to consider the passing of the Life of Christ from the material region of Fact into the spiritual region of Idea.

The Services for Whit-Sunday; which, at Abbotsholme, is regarded as the School's chief religious festival.

The Services for Trinity-Sunday; when we particularly recall: *1st*, the Manifoldness of God, thus learning to respect and tolerate all honest religious beliefs in others; *2nd*, the diffi-

culty of formulating all or any of our religious feelings in terms of thoughts and words; and 3rd, the importance of not wasting our time and strength in too curious speculations about matters which will always remain largely beyond human powers of thought.

The Services for Waterloo-Day (June 18th.); on which day we desire to call to mind our national Obligation and Duty of Military-Service, and the devotion of those who (at present) perform those duties in our stead.

The Services for Empire-Day (June 24th.); when we celebrate the Coronation-Day of our Sovereigns, who symbolize the Unity of our Race, Country and Empire; and when we seek to dwell upon the Duties which our vast Empire lays upon us.

The Services for "The Parents' Gathering"; whose object is to enable the Parents to see A DAY OF OUR LIFE AT ABBOTSHOLME, with all its varied interests and influences.

The Services for "Foundation-Day," the School Birth-Day; when we celebrate the opening of the School on the 1st. of October, 1889, and reflect on its Deeds in the Past, and its Hopes for the Future.

The Services for Advent; when we reflect: (1) on the intellectual and moral Harvest of the closing Year; (2) on the "Judgement-Day," when our final Life's harvest will be evaluated; and (3) on the obligation we feel to make yearly a Fresh-Start, when we celebrate the Birth of the Life-Giver.

A portion of the Liturgy has been already published as a Supplement to *The Abbotsholmian* for October Term, 1909: viz.,

- (1) *The Services for Trósfaldar-Day* (morning and evening);
- (2) *The Services for Harvest-Thanksgiving* (morning and evening);
- (3) *The Service for Saturday Evenings*; and
- (4) *Three Canticles, and Twenty-four Psalms.*

Also, as a Supplement to *The Abbotsholmian* for February Term, 1910, were published three more Psalms and eleven samples of Lessons read in Chapel.

Various other Services, which are in a less complete state of preparation, will be published later; and these, together with a selection of Hymns and Prayers, and the rest of *The Abbotsholme Psalter*, will complete the Liturgy, the object of which is to render our School-Services in Chapel thoroughly educative from every point of view, intellectual, emotional and cultural, as well as moral and religious.

THE SERVICE *for* THE FIRST NIGHT *of* TERM.

TERM BEGINS ALWAYS ON A FRIDAY EVENING
AT 6 P.M., WHEN THERE IS TEA, AS USUAL.
THOSE WHO HAVE LEAVE TO COME AFTER
LOCK-UP AT 6 P.M., OR WHO ARE UNAVOID-
ABLY LATE, HAVE TEA (OR SUPPER) ON ARRIVAL.

At 9-0, or as soon as all the Boys coming have arrived, Supper being ended, there follows

EVENING CHAPEL.

THE ABBOTSHOLME LITANY: "O God, our Father in Heaven; have mercy upon us, thy wandering children." to "Grant us thy peace. Amen."

THE LESSON for The First Night of Term: JESUS URGES HIS PUPILS TO REVERENCE LITTLE CHILDREN AND TO IMITATE THEIR SIMPLICITY AND HONESTY.—Now when his pupils had arrived at the village of Comfort (Kapr-náum) and were come into the house, Jesus asked them: "What was it ye were discussing on the Journey?" But they held their peace, for on the way they had disputed among themselves which of them was the greatest. Then Jesus sat down and called around him his twelve favourite disciples, and said to them: "If any man wishes to be first and most important, let him become the last of all and servant of all." And, calling a little boy, he set him in the midst of them, and said to them: "Whosoever helps one such little child in my spirit, is helping me, and whosoever helps me, is helping not merely me but the Divine Spirit who made me his Ambassador." Then, taking the boy up in his arms, he said to his pupils: "Truly I tell you, except ye change your lives and become like little children, ye shall in no degree approach the Kingdom of the Spirit. Whosoever humbles himself and becomes as simple, honest, and natural, as this little boy, the same shall be the greatest in the Heavenly Kingdom. For, he that is the lowliest of you in heart, he is the one who is really great."

*Or this:—*JESUS WARNS HIS PUPILS AGAINST PUTTING STUMBLING BLOCKS IN THE WAY OF OTHERS.—Jesus said to his pupils: "The world is cursed by the existence of stones of stumbling, yet it is necessary that stones of stumbling should exist that we may learn to avoid them or surmount them safely; but cursed be the man or woman who creates or uses a stone of stumbling to lead the innocent or ignorant astray. In particular, beware that ye despise not any of these young boys, for I tell you that in heaven their guardian angels are ever present before the face of my father who is in heaven. And whoever shall cause one of them to stumble it would have been better for him, ere he did so, if a great millstone had been hanged about his neck and he had been drowned in the depth of the sea. It is inevitable that there should be hindrances, but alas for him who occasions them. If, therefore, thy hand or foot prove a hindrance to thee or stumbling block to others, cut it off and throw it away; it were better for thee to enter into the way of

life maimed or lame than to keep both hands or both feet and be cast into the hell of remorse and anguish, as if into an unquenchable fire. Or, if thine eye proves a hindrance to thee or stumbling block to others, tear it out and cast it from thee; it were better for thee to enter into the life of the spirit with only one eye than to keep both eyes and be cast into the abyss of remorse as if into a fiery pit. For, everyone shall pass through the fire of trial, and it is by that fire that everyone will be refined as metal is refined."

*Or this:—*JESUS TELLS THE STORY OF THE WEEDS SOWN IN THE CORN FIELD; taken from *The Good News according to Matthew* (XIII. 24-30 and 36-43). Jesus put another parable, or symbol, before his pupils and the multitude, saying: The battle between the kingdom of the Spirit and the kingdom of Matter may be likened to this:—A certain farmer had sowed good wheat in his field; but, at night, while men slept, his enemy came and sowed weeds among the corn, and went away secretly. Now, when the blades of corn had sprung up, then appeared the weeds also. Thereupon, the servants of the farmer came unto him and said: "Master, didst thou not sow good seed in thy field, whence then have come these weeds?" To them he replied: "An enemy hath done this." Then his servants asked him: "Wilt thou that we go and root out the weeds?" "Nay," he said, "do not so, lest, while ye are pulling up the weeds, ye should by chance uproot the wheat also. Let both grow up side by side until Harvest Time when I shall say to the reapers: 'first pull up the weeds and bind them in bundles to burn them, but gather up all the wheat and bring it into my barn.'"

After a little while, Jesus left the crowds and went back into the house, when his pupils came to him and said: "Explain to us the Story of the Weeds sown in the Corn Field." He answered them thus: "He who sows the good seed is the Divine Spirit in man. The field is the world. The good seed are the children of the Divine Kingdom. The weeds are the children of darkness. The enemy who sowed the weeds is the devil of selfishness. The harvest is the judgment of future time when results become manifest. The reapers are the messengers of the Divine Spirit of Truth. The Spirit of Truth will send forth his messengers and they will root out from the Divine Kingdom, all things that cause stumbling, and will cast out all men who do injustice, and throw them into a state of remorse and anguish, as if into a fiery furnace, where they will wail and grind their teeth, until they shall repent. But the loving, the just, and the honest, shall shine forth like the sun in the Kingdom of the Spirit which is as their Father. He that has and feels the Spirit within him, let him hearken to the Voice of the Spirit."

THE HYMN for The First Day of Term: "Lord, behold us with thy Blessing, once again assembled here." (being No. 576 in *Hymns Ancient and Modern*.) The Hymn is to be sung to the Tune *Clifton College*.

THE FINAL PRAYERS from THE ABBOTSHOLME LITANY. i.—Most Merciful Father. . . ii.—The Peace of God. . .

THE ABBOTSHOLME LITANY

Composed: Spring Term, 1890. Revised: Winter Term, 1896.
Printed: Christmas, 1898.

To be sung on Wednesdays and Fridays, at Evening-Chapel.
[The Responses are to be sung in harmony.]

OPENING INVOCATIONS.

	D		R		D		l ₁	t ₁		D	
	S ₁		s ₁		S ₁		f ₁	s ₁		S	
	M		F		M		d	rf		M	
	D ₁		T ₂		D ₁		f ₁	s ₁		D ₁	

<i>For the Almighty's mercy.</i>	O God, our Father in Heaven: have mercy upon us, Thy wand'ring children.
	O God, our Father in Heaven: have mercy upon us, Thy wand'ring children.
<i>For admittance into the communion of Christ.</i>	O Christ, Redeemer of the world: receive us into Thine holy Church.
	O Christ, Redeemer of the world: receive us into Thine holy Church.
<i>For Celestial Love.</i>	O Divine Love, Thou holy breath of God: abide with us ever more.
	O Divine Love, Thou holy breath of God: abide with us ever more.

NEGATIVE SUPPLICATIONS.

SOLO				RESPONSE			
D	t ₁	l ₁	R	D	l ₁	t ₁	D
M ₁	s ₁	f ₁	L ₁	L ₁	f ₁	s ₁	S ₁
D	m	d	F	M	f	r _f	M
L ₁	m ₁	f ₁	R ₁	L ₁	r ₁	s ₁	D ₁

For fortitude under all physical, mental, & moral punishment, and for final relief.

Aid us, most merciful Lord, to endure meekly Thy just punishments and of Thy great goodness heal | all our dis | eases.
Heal | us, good | Lord.

FOR DELIVERANCE FROM SPECIFIC EVILS.

From moral evil, within and without, and from spiritual death.

Deliver us from all evil and mischief; from sin, from the craft and subtlety of the wicked; and from e | ternal | death.
Good | Lord, de | liver us.

From perverse unbelief, conceit, ingratitude and all forms of hate.

From all blindness of heart; from pride, vainglory, and ingratitude; from jealousy, envy and malice, and | all un | charitableness:
Good | Lord, de | liver us.

From all three classes of evil things, especially filth, and from excess in good things.

From all uncleanness of thought, word, and deed; from all unworthy indulgence of lawful desires; and from all deceits of the world, the flesh | and the | devil:
Good | Lord, de | liver us.

From lack of strength.

From all lukewarmness and sloth; from all trifling and indifference; from all cowardice and | guilty com | pliance:
Good | Lord, de | liver us.

From misuse of strength.

From cruelty and all excess; from spite and all backbiting; and from the | curse of | covetousness:
Good | Lord, de | liver us.

From all forms of selfishness.

From all faithlessness and hypocrisy; from all deliberate self-seeking; from basely tempting or be | trayng our | brother:
Good | Lord, de | liver us.

From physical calamities.

From lightning and tempest; from frost, plague, fire, and famine; from battle and murder; and from un | timely | death:
Good | Lord, de | liver us.

From untruth and falsehood, disloyalty and quarrels, from obstinacy and irreverence.

From all false teaching and lying; from disobedience, strife and divisions; from hardness of heart and contempt of Thy | truth and | government:
Good | Lord, de | liver us.

For deliverance at all times.

In all time of suffering; in all time of joy; in the hour of temptation, and in the | day of re | morse:
Good | Lord, de | liver us.

POSITIVE SUPPLICATIONS.

SOLO

RESPONSE

D t ₁ l ₁ R	D l ₁ t ₁ D
S ₁ s ₁ m ₁ s ₁ · f ₁	S ₁ l ₁ s ₁ s ₁
M r d T ₁	M d r M
D s ₁ l ₁ s ₁	D f ₁ s ₁ D ₁

*For the Church
Universal.*

We pray Thee to hear us, good Lord; and that it may please Thee to
fill the Holy Church Universal with Thy | Heavenly | Love.
We beseech Thee to hear | us, good | Lord.

*For Educators—
(Spiritual
Guides).*

That it may please Thee to illuminate all Teachers with true knowledge
and understanding of Thy Will; that both by their teaching and
living they may set it forth, and show | it ac | cordingly:
We beseech Thee to hear | us, good | Lord.

*For Rulers—
(Temporal
Guides).*

That it may please Thee to bless and keep all Rulers, giving them grace
to execute Justice, and to main | tain | Truth:
We beseech Thee to hear | us, good | Lord.

*For all Faithful
people.*

That it may please Thee to bless and keep | all Thy | people:
We beseech Thee to hear | us, good | Lord.

*For the salvation
of all wanderers.*

That it may please Thee to bring into the way of Truth, all such as
have erred and | are de | ceiv'd:
We beseech Thee to hear | us, good | Lord.

*For the confirma-
tion of all waverers.*

That it may please Thee to strengthen such as do stand; to comfort and
help the weak-hearted; to raise up them that fall; and finally to
vanquish the | evil with- | in us:
We beseech Thee to hear | us, good | Lord.

*For mercy on all
men.*

That it may please Thee to have mercy upon | all man | kind:
We beseech Thee to hear | us, good | Lord.

*For the union of
all mankind.*

That it may please Thee to give to all men unity, | peace and | concord:
We beseech Thee to hear | us, good | Lord.

PRAYERS FOR THOSE PRESENT.

For piety and perseverance. That Thou wouldest give us an heart to love and adore Thee, and diligently to live after | Thy com | mandments:
We beseech Thee to hear | us, good | Lord.

For love and wisdom to protect the weak. That Thou wouldest teach us to defend, and provide for, the fatherless children and widows, and all that are desolate, | and op | press'd.
We beseech Thee to hear | us, good | Lord.

For love and wisdom to help all in calamity. That Thou wouldest teach us to succour, help, and comfort, all that are in danger, ne | cessity, and | suffering:
We beseech Thee to hear | us, good | Lord.

For power to forgive our enemies. That Thou wouldest help us to forgive our enemies, persecutors, and slanderers; and wouldest | turn their | hearts:
We beseech Thee to hear | us, good | Lord.

For repentance and spiritual strength. That Thou wouldest give us true repentance; deliver us from all our sins, negligences and ignorances; and endue us with the grace of Thy Holy Spirit to amend our lives according to Thy | Holy | Word:
We beseech Thee to hear | us, good | Lord.

CLOSING INVOCATIONS.

	D		R		D		l ₁	t ₁		D	
	S ₁		T ₁		S ₁		l ₁	s ₁		s ₁	
	M		s		M		f	r		M	
	D		s ₁		D		f ₁	s ₁		D ₁	

Son of | God: we beseech | Thee to | hear us.
Son of | God: we beseech | Thee to | hear us.

SOLO

RESPONSE

	D		t ₁	l ₁		R		D		l	t		D		D		D		
	S ₁		s ₁	m ₁		s ₁		S ₁		l ₁	s ₁		S ₁		L ₁		s ₁		
	M		r	d		T ₁		M		d	r ^f		M		F	d ^r		M	
	D		s ₁	l ₁		s ₁		D		f	s ₁		D ₁		F ₁		D ₁		

O Lamb of God, that takest away the sins | of the | world:
Grant | us Thy | peace. Amen.

HERE FOLLOWS THE READING.

After the Lesson shall be sung a Hymn or Psalm; after which shall be sung

THE FINAL PRAYERS:

G is Do

Most merciful Father, who dost make all things, and hatest nothing that Thou dost make; nor wouldest the death of Thy children, but rather that they would turn from their errors, and *live*: have mercy upon all such as are being led astray; take from them all hardness of heart, and illuminate their minds with divine wisdom; and so fetch them home, blessed Lord, *to Thy flock*, that they may be saved with Thy holy Church, and be made evermore one fold under one Shepherd; that Thy kingdom may come, and Thy will be done on earth, as it is done in *Heaven*. Amen.

	T ₁		D	
	S ₁		s ₁	
	A	-	men	
	R		M	
	S ₁		D ₁	

The peace of God, which is above all *understanding*, abide with us all, now and evermore. A— | men.

	D		l ₁	t ₁		D	
	S ₁		l ₁	s ₁		s ₁	
	A		-	-		men	
	M		d	r		M	
	D ₁		f ₁	s ₁		D ₁	

N.B.—The pointing has been, very kindly, revised by the Rev. W. A. Chaplin (O.A.), M.A., Mus.B. Oxon., formerly Succentor of Southwark Cathedral.

THE ABBOTSHOLME GRACE BEFORE MEAT
with the Gregorian Music. (First used Oct. Term, 1889.)

d d d d d d d d d d d d t l r
 Benedic nobis, Domine Deus, atque iis donis tuis; quae de tua largitate su-mus sum-pturi:

d d d d t l t d d r
 per Iesum Christum Dom-i-num no-strum. A-men—.

THE ABBOTSHOLME GRACE AFTER MEAT,
with the Gregorian Music. (First used Feb. Term, 1890.)

d d d d t l t d r d
 Benedictus sit Deus in do-nis su-is. Amen.

THE GLORIA PATRI. *To be sung after certain
 Psalms and Canticles. (First used Oct. Term, 1889.)*

Gloria Patri et Filio et Spiritui Sancto, sic ut erat in Principio et Nunc et Semper et
 in Saecula Saeculorum. Amen.

THE PATER NOSTER, *with the Gregorian Music.*
(First used June Term, 1893.)

d r m m r f m r d r d r m r d d r m r m r
 Pater noster, qui es in cóelis, sánc-ti-fi-cé-tur no-men tu-um :

m f m m r m r d
 Advén-i-at regnum tu-um :

f f f m r r d r d r m r d d r m r m r
 Fi-at vo-lún-tas tu-a, sic ut in cóc-lo, et in ter-ra.

d r m m m r m f m m r m r d d
 Pa-nem no-strum quo-ti-di-á-num da no-bis hó-di-e :

r d r m f f m m r d f d r m r m r r d r m r d r r
 Et dimít-te no-bis dé-bi-ta nos-tra, sic ut et nos di-mít-ti-mus de-bi-tó-ri-bus no-stris :

l d r r m r r r d r d d d r r r m m r d r d d r
 Et ne nos in-dú-cas in ten-ta-ti-ó-nem, sed lí-be-ra nos a ma-lo. A-men—,

THE FORM & ORDER OF THE SERVICE FOR SUNDAYS (EXCEPT WHEN SOME SPECIAL SERVICE IS APPOINTED TO BE USED).

EARLY-MORNING CHAPEL (8-30 to 9-0 a.m.)

When all are assembled in their places, shall be sung one of the two following

PSALMS:—1.—WHAT ARE THE SIGNS OF THE TRUE PEOPLE OF GOD.—“ Lord, who may dare be guest in thy Tabernacle: who dare dwell upon thy Holy Hill ? ” (being Ps. 15.) 2.—GOD IS CREATOR OF THE WORLD: WHO MAY DARE TO ENTER HIS PRESENCE.—“ The Earth is the Lord’s, and all that therein is ” (being Ps. 24, v. 1-6), or any other appointed by the Head-Master, for the particular morning.

Then, all still standing, the Reader shall say:

“ Draw nigh unto God, and he will draw nigh unto you.”

“ I will arise, and go to my Father, and will say to him: ‘ Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.’ ”

“ If we say that we have no sin, we deceive ourselves; but if we confess our sins, he is merciful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Then shall be chanted

PSALM 24 (v. 7-10): “ Lift up your heads, O ye gates!” or Psalm 95: “ O come, let us sing unto the Lord.” or Psalm 100: “ O be joyful in the Lord, all ye Lands.”

Then the Reader shall say:

DEARLY BELOVED, we are exhorted to acknowledge and confess our many sins, and not to dissemble or cover them, before the face of God, our Heavenly Father, but to confess them with a lowly, penitent and obedient heart, that we may obtain forgiveness for the same, by his infinite goodness and mercy.

Let us pray:

Then, all kneeling, the Reader shall say

THE GENERAL CONFESSION:

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and

are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father, forgive us all that is past; and grant that we may ever hereafter serve and please Thee, in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. AMEN (d d).

THE ABSOLUTION:

ALMIGHTY GOD, our Heavenly Father, who of his great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus our Lord. AMEN: AMEN (si l | l t d t l sol l).

Then shall be sung one (or more) of the following

PSALMS:—34, 62, 63, 84, 92; or any other Psalm (or any Hymn) appointed by the Head-Master for the particular morning.

Then follows

THE LESSON (either that appointed by the Head-Master for the particular morning; or else that selected by the Master-on-Duty for the week, to be read, usually, by the Master-on-Duty).

Then shall be sung

THE HYMN (as appointed by the Head-Master for the particular morning).

Then shall be read this

PRAYER FOR LOVE & PATIENCE:

ALMIGHTY AND EVERLASTING GOD, who, of thy tender love towards mankind, didst send Jesus Christ to suffer death upon the cross, that all mankind might follow the example of his great humility and courage; mercifully grant that all we may follow the example of his love and patience, and thus be made partakers of his resurrection, through the same Lord and Saviour Jesus Christ. AMEN (t d).

Then shall follow

THE FINAL PRAYER; FOR PERSEVERANCE TO THE END:

O LORD AND HEAVENLY FATHER, we thy children entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; and here we offer and present to thee, O Lord, our selves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee to accept this our bounden duty, not weighing our merits, but pardoning our offences: and we, that are very members incorporate in the Mystical Body of thy Son, which is the blessed company of all faithful people, and also heirs through hope of thy everlasting kingdom, by the most precious help and guidance of Jesus Christ our Master, most humbly beseech thee, O heavenly Father, so to assist us with thy loving mercy, that we may all continue in that Holy Fellowship unto our life's end. AMEN (d l t d).

Then the Congregation shall quietly file out thus: first the Ladies, and any Guests, then the Masters, and finally the Boys.

THE FORM & ORDER OF THE SERVICE FOR SUNDAYS (EXCEPT WHEN SOME SPECIAL SERVICE IS APPOINTED TO BE USED).

EVENING CHAPEL (7-30 to 8-30 p.m.).

When all are assembled in their places, shall be sung one of the following

PSALMS:—15, 23, 24, 41, 46, 79, 84, 121, 138. Then, all still standing, the Reader shall say some (or all) of the following sentences:

I.—Not everyone who says: “Lord, Lord,” shall enter into the Kingdom of Heaven; but he shall enter, who does the will of the Father, who is in Heaven.
Draw nigh unto God, and he will draw nigh unto you.
The Eternal is nigh unto all them that call upon him in *truth*. He also hears their cry, and will save them.
Never turn thy face from any poor man, and then the face of God shall not be turned away from thee.
If ye forgive not men their trespasses, neither shall your Heavenly Father forgive you your trespasses.

Or some (or all) of these sentences:

II.—He that is faithful in little will be faithful also in much.
Unto everyone who has *used* his talents, shall more talents be given; but from him who has not used even his one talent, shall be taken away even that one talent.
The Kingdom of Heaven shall be taken away from you and shall be given to those strangers who bring forth the fruits thereof.
If you have not been faithful in the unjust mammon, who will commit to your trust the true riches?

All still standing, the Reader shall say:

We who do earnestly repent us of our sins, and are in love and charity with our neighbours, and intend to lead a new life, following the Commandments of God, and walking henceforward in his holy ways, do now draw near with faith, and make our humble confession to Thee, O Heavenly Father, meekly kneeling upon our knees.

All kneel, and repeat in an audible voice:

O Holy Lord God, our most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the desires of our own hearts. We have offended against thy Holy Laws. We have left *undone* things we ought to have done; and we have done things we ought *not* to have done; and there is no longer Health in us. We do earnestly repent and are heartily sorry for our misdoings. Forgive us,

most merciful Father; forgive us all that is past: aid us to bear the inevitable consequences. And grant us help, henceforth to resist all evil deeds, desires and thoughts: that, following thy Commandments with new life, we may attain thy Heavenly Kingdom; so that we may evermore dwell in Thee, and Thou in us. AMEN (d d).

The Reader alone shall say:

Hear the words of our Saviour Christ to all who truly turn to him:
“COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST.”

“VERILY I SAY UNTO YOU, WHOSOEVER RECEIVETH MY WORD, LO! OUT OF HIM SHALL FLOW FLOODS OF LIVING WATER.”

“MY SHEEP HEAR MY VOICE, AND NO ONE SHALL PLUCK THEM OUT OF MY ARMS.”

“IF YE LOVE ME, KEEP MY COMMANDMENTS, AND I WILL PRAY THE FATHER, AND HE SHALL GIVE YOU THE HOLY SPIRIT OF TRUTH, THAT HE MAY ABIDE WITH YOU FOR EVER.”

“AND THIS COMMANDMENT I GIVE UNTO YOU: THAT YE LOVE ONE ANOTHER; *AS I HAVE LOVED YOU*, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE FOLLOW ME, IF YE HAVE LOVE ONE TO ANOTHER.”

AMEN: AMEN (si l | l t d t l sol l).

Then follow

THE PSALMS (as appointed for the particular evening).

After which shall be read

THE 1st LESSON (which is usually *selected* by the Head-Master, but *read* by one of the Assistant-Masters).

[The Psalms, Lessons, Hymns, and any Special Prayers used on the particular evening are chosen by the Head-Master so as to concentrate the Boys' attention, as far as possible, on the particular Thoughts selected for study that day.]

Then shall be sung

THE AMBROSIAN TE DEUM, or one (or more) **PSALMS**, or a **HYMN**.

If there be any **SERMON**, there may be no second **LESSON**.

THE 2nd LESSON (which is usually *selected and read* by the Head-Master).

If there is a **SERMON**, then usually a **HYMN** will be sung here, or occasionally **THE NICEAN CREDO** may be chanted (the Gregorian Plain-Song being used). After which shall follow

THE SERMON, the subject of which is to be, as far as possible, illustrated by the Psalms Hymns, Lessons, and any Special Prayers selected for the evening.

Then shall be sung

THE HYMN (as appointed for the particular evening).

After which follow THE FINAL PRAYERS:

(1) THE SCHOOL PRAYER.

Most loving Lord, grant that we may not forget that our bodies are the Temple of thy Holy Spirit, and grant that we may never pollute them in deed, word, or thought.

Grant that we may not put a stumbling-block in our Brother's way, by tempting him to evil, or by unkindness or persecution: that this whole School, being knit together by pure affection in one Holy Communion, may be fulfilled with thy grace and heavenly benediction; so that, by governing all our powers according to thy will, we may at last become One with Thee, and so live for ever in Thine Eternal Peace. AMEN (t d).

(2) THE PRAYER FOR THE OLD-BOYS.

Father Eternal, we pray that thou wouldest, of thy goodness, watch over the dear departed who have gone forth from our midst, to face the unknown Battle of Life.

Let them feel that thy loving care is ever with them in all their troubles and perplexities; and, amid the manifold illusions of the world, let them never fall; but bring them safe into Thine Everlasting Kingdom.

(3) THE LORD'S PRAYER.

OUR FATHER, WHO ART IN HEAVEN:
BLESSED BE THY NAME;
THY KINGDOM COME;
THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN;
GIVE US DAY BY DAY THE BREAD OF LIFE;
FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS;
LET NOT OUR TEMPTATIONS BE BEYOND OUR STRENGTH;
BUT DELIVER US FROM THE POWERS OF EVIL:
FOR THINE IS THE POWER,
AND THE JUSTICE, AND THE MERCY,
IN LIFE ETERNALLY. AMEN (t d).

Or else the PATER NOSTER (sung to the Gregorian Plain-Song).

PATER NOSTER, QUI ES IN COELIS:
SANCTIFICETUR NOMEN TUUM;
ADVENIAT REGNUM TUUM;
FIAT VOLUNTAS TUA, SIC UT IN COELO, ET IN TERRA;
PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE;
ET DIMITTE NOBIS DEBITA NOSTRA, SIC UT ET NOS
DIMITTIMUS DEBITORIBUS NOSTRIS;
ET NE NOS INDUCAS IN TENTATIONEM;
SED LIBERA NOS A MALO. A-MEN (d | d r).

(4) A PRAYER FOR LIGHT AND PEACE (to be omitted if the PATER NOSTER is used).

Lighten the darkness of our mortal nature, Blessed Spirit of Love; defend us from perils of ignorance, and from illusions of sense; and by the suffering which redeems all evil, bring us at last into Thine Eternal Peace.

AMEN (t d).

(5) THE BENEDICTION.

The Peace of God, which is above all understanding, keep our hearts and minds in the wisdom and love of God, and of the Saviour Christ; and the blessing of God Almighty, the Everlasting Father, abide with us now, and evermore. AMEN (d l t d).

Then shall be played on the Organ the Gregorian Melody of the Nicæan CREDO or that of the GLORIA IN EXCELSIS DEO or some other Melody, during which the Congregation quietly file out thus: first the Servants, then the Boys, and finally the Masters, the Ladies, and any Guests.

THE AMBROSIAN *TE DEUM*

- m s l t l m m s s l t l s s*
Bass. 1. We praise thee O God: *Full.* we acknowledge thee to be the Lord.
- s l d' t l s l m s s l t l s*
Decani. 2. All the earth doth worship thee: the Father everlasting.
- s d' d' d' t l s l m s s l t l l l s s*
Cantores. 3. To thee all angels cry aloud: the Heavens and all the Powers therein.
- s d' d' d' d' t l s l m s t t l s s*
Decani. 4. To thee, Cherubin and Seraphin: continually do cry.
- s l l s l t s l t l s s*
Full. 5. Holy, Holy, Holy: Lord God of Sabaoth.
- s s l d' t l l l t l l s l l s*
6. Heaven and Earth are full of the majesty: of thy Glory.
- s d' t l t l l l s s l t l s*
Decani. 7. The glorious company of the Apostles : *Full.* praise thee.
- s l t d' t l l s l t l s*
Cantores. 8. The goodly fellowship of the prophets : *Full.* praise thee.
- s l t d' t s l t l s*
Decani. 9. The noble army of martyrs : *Full.* praise thee.
- s d' t l m s l l t l l l s s*
Cantores. 10. The holy church throughout all the world : doth acknowledge thee.
- s d' t l s l l t l s s*
Full. 11. The Father : of an infinite Majesty.
- s l t d' t l t l s s*
12. Thine honourable, true : and only Son.
- s l t d' t l t l s s*
13. Also the Holy Ghost : the Comforter.
- m s l l s l t s m*
14. Thou art the King of Glory : O Christ!

- m s l l l s l t l t s m*
 15. Thou art the everlasting Son: of the Father.
- m s l l l l s t l s l m s l s l t*
Decani. 16. When thou tookest upon thee to deliver man: thou didst not abhor the
s m m
 Virgin's womb.
- m s l l l l s t l s l m s l l l*
Cantores. 17. When thou hadst overcome the sharpness of death: thou didst open the
l s l t l l t s m
 Kingdom of Heaven to all believers.
- m s l l l l s l t l l l s l t s m*
Decani. 18. Thou sittest at the right hand of God: in the Glory of the Father.
- m s l l l s l t s s m*
Full. 19. We believe that thou shalt come: to be our Judge.
- m s l l s t l s l l l l l s l*
 20. We therefore pray thee help thy servants: whom thou hast redeemed with
t s s m
 thy precious blood.
- f f m f r d m f s s s s l f s m*
Cantores. 21. Make them to be number'd with thy Saints: in glory everlasting.
- d r f m r d f s l s f m*
Decani. 22. O Lord save thy people: and bless thine heritage.
- f m r d s s l f s m*
Cantores. 23. Govern them: and lift them up for ever.
- m s l s s s f m*
Full. 24. Day by day: we magnify thee.
- m s l s l t l s l t s m*
Decani. 25. And we worship thy Name: ever world without end.
- m s s l l l l s l t s m*
Cantores. 26. Vouchsafe O Lord: to keep us this day without sin.
- m s l l s l t l l s l t s m*
Decani. 27. O Lord have mercy upon us: have mercy upon us.
- m s l l l s t t l s l l s l t s m*
Cantores. 28. O Lord let thy mercy lighten upon us: as our trust is in thee.
- d r f f m f r d s s s f s l f m*
Full. 29. O Lord in thee have I trusted: let me never be confounded.

FROM THE ABBOTSHOLME LITURGY: ❧ ❧ ❧ ❧ ❧

THE FORM AND ORDER OF THE SERVICES WHICH
ARE TO BE PERFORMED IN ❧ ❧ ❧ ❧ ❧ ❧ ❧ ❧ ❧
ABBOTSHOLME-SCHOOL CHAPEL ON MAUNDY-
THURSDAY AND GOOD-FRIDAY.

THE USUAL PROGRAM OF THE OLD-BOYS' GATHERING

On THURSDAY it is expected that the Old-Boys will arrive, as far as possible, before six p.m., when there will be Tea, as usual.

Late Guests will come, it is hoped, before 9 p.m., when the Service in Chapel begins.

After this the Committee usually meet in the Head-Master's Study (if no meeting has already taken place) for the purpose of arranging briefly any alterations in the usual program.

GOOD-FRIDAY is spent as quietly as possible, in renewing old acquaintanceship. Games, such as Football, Tennis, etc., are deferred until Saturday.

On SATURDAY a Committee-Meeting is usually held in the Morning, and in the Afternoon the General-Meeting of the Club. But, if weather permits, part of the day is usually devoted to Golf, Hockey, Football, Boating, or Swimming. The School, in Term Time, usually give a short Concert in the Evening.

On EASTER-SUNDAY the Morning after Breakfast is kept free, to allow those who wish it to attend the Communion-Service at Marston Church, or elsewhere. The Afternoon is left free for paying calls. The remark about Athletics on Good-Friday also applies here.

On MONDAY MORNING takes place the General-Meeting of the Club, if it has not been previously held. Or, if a Committee-Meeting is held in the Morning, the General-Meeting is held in the Afternoon.

On account of the fact that Members (or Honorary Members) may have to leave early on *Monday*, it may be necessary to hold the General-Meeting of the Club on Saturday.

If there is no Football-Match (*Past v. Present*) on the Saturday, it is held on Monday, in either the Fore-noon or After-noon.

On MONDAY EVENING the Old-Boys usually give an impromptu Concert.

On TUESDAY MORNING the Guests depart at their convenience.

TIME TABLE

MAUNDY THURSDAY: *Tea* 6 p.m.
Supper 8.30
Evening Chapel 9-9.20

GOOD-FRIDAY: Early-Morning Chapel 8-8.20
 Breakfast 8.20
 Mid-Day Chapel 10.30-11.30
 Dinner 1
 Tea 6
 Evening Chapel 7-9
 Supper 9

EASTER-EVEN: Early-Morning Chapel 8-8.15
 Breakfast 8.15
 Dinner 1
 Tea 6
 Supper 8.45
 Evening Chapel 9-9.30

EASTER-SUNDAY: Early-Morning Chapel 8.30-9
 Breakfast 9
 Dinner 1
 Tea 6
 Evening Chapel 7.30-9
 Supper 9

EASTER-MONDAY: Early-Morning Chapel 8-8.10
 Breakfast 8.10
 Dinner 1
 Tea 6
 Supper 8.45
 Evening Chapel 9-9.30

EASTER-TUESDAY: *Breakfast* 8

THE DATES & EVENTS OF

	6 p.m.
Mid-Night.	As soon as the first star becomes visible, the new "Day" begins.
April 1st. (9th Nisan.)	6 a.m. The middle of Saturday. (The SABBATH.)
Noon.	Jesus foretells to the Twelve his passion, death, and resurrection.
	6 p.m.
Mid-Night.	Supper in Simon the Leper's home at Bethany Mary Magdalene, sister of Martha, anoints the feet of Jesus during supper.
April 2nd. (10th Nisan.)	6 a.m. The middle of PALM-SUNDAY (The Sunday before Easter).
Noon.	The triumphant entry of Jesus into Jerusalem: at the Gates he weeps over the City, and prophesies its destruction. He visits the Temple.
	6 p.m.
Mid-Night.	Jesus returns to Bethany.
April 3rd. (11th Nisan.)	6 a.m. The middle of Monday in Holy-Week.
Noon.	Jesus returns from Bethany to Jerusalem and on the way curses the Fig-Tree on the Mount of Olives. Jesus expels Commerce from the Temple. Children cry Hosanna to him.
	6 p.m.
Mid-Night.	He returns in the evening to Bethany.
April 4th. (12th Nisan.)	6 a.m. The middle of Tuesday in Holy-Week.
Noon.	Jesus returns to Jerusalem and on the way finds the Fig-Tree withered away. He is asked by the Priests and Lawyers by whose authority he is teaching. Parable of the Two Sons (one obedient; the other disobedient). Parable of the Vine-Yard. Wrath of the Ruling Classes.
	6 p.m.
Mid-Night.	The Pharisees ask about Caesar's tribute. The Saducees ask about the Resurrection. Jesus leaves the Temple and hides from his foes, on Olivet.
April 5th. (13th Nisan.)	6 a.m. The middle of Wednesday in Holy-Week.
Noon.	Jesus having withdrawn from public places, Judas undertakes, for thirty silver-pieces, to betray him.
	6 p.m.

NOTES.—The Pass-Over lasted from the 14th to the 21st Nisan.

PASSION-WEEK, A.D. 30, (A.U.C. 783).

6 p.m.	
Mid-Night.	The First Day of Unleavened Bread. The Day of the Preparation for the Passover.
April 6th. (14th Nisan.) 6 a.m. The middle of MAUNDY-THURSDAY.	
Noon.	[Maundy (Latin: mandatum) = mandate; referring to the command of Jesus that his disciples should wash each other's feet.]
6 p.m.	
Mid-Night.	Jesus keeps the Passover: THE LAST SUPPER. THE EUCHARIST. He washes the Disciples' feet, exposes Judas, holds his FAREWELL TALK. The AGONY IN GETHSEMANE, BETRAYAL, TRIAL before ANNAS. (PETER'S DENIAL.) TRIAL before CAIAPHAS.
April 7th. (15th Nisan.) 6 a.m. The middle of GOOD-FRIDAY (The Pass-Over Day).	
	The TRIALS before PILATE, HEROD, and the MULTITUDE. JESUS CONDEMNED, (JUDAS' SUICIDE), The CRUCIFIXION.
Noon (The Sixth Hour)	THE AGONY ON THE CROSS (Lasting Three Hours.)
3 p.m. (The Ninth Hour)	Jesus yields up the Ghost.
5 p.m.	Jesus is taken from the Cross and buried. As the first star becomes visible, the Sabbath begins.
6 p.m.	
Mid-Night.	
April 8th. (16th Nisan.) 6 a.m. The middle of EASTER-EVEN (Saturday, THE SABBATH).	
Noon.	The Women and Disciples all rest on the Sabbath, according to custom. At the appearance of the first Star, the Sabbath ends.
6 p.m.	
Mid-Night.	As soon as the Sabbath is over, the women buy spices in order at break of day to visit the Tomb. As dawn begins, an Angel descends and opens the Tomb.
April 9th. (17th Nisan.) 6 a.m. The middle of EASTER-SUNDAY (First-Day of Week).	
Noon.	At sunrise the Women leave Bethany for Golgotha to visit the Tomb. They find the Body of Jesus gone. Jesus appears to the Women, and to various Disciples.
6 p.m.	

If Easter-Day falls, as here, on April 9th, then The Ascension Day falls on May 18th.
and Pentekost (White-Sunday) on May 28th.

THURSDAY IN PASSION-WEEK · ON THIS
DAY EACH YEAR COMMENCES THE
ANNUAL EASTER-GATHERING OF THE
ABBOTSHOLME OLD-BOYS' CLUB.

The Guests having arrived and had supper, there follows

EVENING CHAPEL (9-0 p.m. to 9-20 p.m.).

THE ABBOTSHOLME LITANY:—"O God, our Father in Heaven: have mercy
upon us, thy wandering children," to "Grant us thy peace.—Amen."

THE LESSON:—Extracts from Wordsworth's *Ode on Intimations of Immortality from
Recollections of early Childhood*. (First used Easter, 1898, at the 5th Old
Boys' Gathering.)

THERE was a time when Meadow, Grove and Stream,
The Earth, and every common sight,
To me did seem
Apparell'd in Celestial Light,
The glory and the freshness of a dream,
It is not now as it has been of yore;—
Turn wheresoe'er I may,
By night or day,
The things which I have seen I now can see no more.
The Rainbow comes, and goes,
And lovely is the Rose;—
The Moon doth with delight
Look round her when the Heavens are bare;—
Waters on a starry night
Are beautiful and fair;—
The Sunshine is a glorious birth;—
But yet I know, where'er I go,
That there hath pass'd away a glory from the Earth. . . .
The Pansy at my feet
Doth the same tale repeat:
Whither is fled the Visionary Gleam?
Where is it now, the Glory and the Dream?
Our Birth is but a Sleep and a Forgetting;—
The Soul that rises with us, our Life's Star,
Hath had *elsewhere* its setting

And cometh from afar;—
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home:—
 Heaven lies about us in our infancy!
 Shades of the prison-house begin to close
 Upon the growing Boy,
 But he beholds the Light, and whence it flows,
 He sees it in his joy;—
 The Youth, who daily further from the East
 Must travel, still is Nature's Priest,
 And by the Vision splendid
 Is on his way attended;—
 At length the Man perceives it die away,
 And fade into the light of common day.
 Earth fills her lap with pleasures of her own;
 Yearnings she hath in her own natural kind,
 And, even with something of a Mother's mind,
 And no unworthy aim,
 The homely nurse doth all she can
 To make her foster-child, her inmate, Man,
 Forget the glories he hath known
 And that Imperial Palace whence he came. . . .
 O Joy! that in our embers
Is something that doth live,
 That Nature yet remembers
 What was so fugitive!
 The *thought of our past years* in me doth breed
 Perpetual Benediction: not indeed
 For that which is most worthy to be blest,
 Delight and Liberty, the Simple Creed
 Of Childhood, whether busy or at rest,
 With new-fledged Hope still fluttering in his breast:—
 —Not for these I raise
 The song of Thanks and Praise;—
But for those Obstinate Questionings
 Of sense and outward things,
 Fallings from us, Vanishings,
 Blank Misgivings of a creature
 Moving about in worlds not realized,
High Instincts, before which our mortal nature
Did tremble like a guilty thing surprized:—
But for those First Affections,
Those Shadowy Recollections,
 Which, be they what they may,

Are yet the *Fountain-Light of all our Day*,
 Are yet a *Master-Light of all our Seeing*;
 Uphold us—cherish—and have power to make
 Our noisy years seem moments in the being
 Of the *Eternal Silence*: Truths that wake
 To perish never;
 Which neither listlessness, nor mad endeavour
 Nor all that is at enmity with Joy,
 Can utterly abolish or destroy!
 Our souls have sight of that Immortal Sea
 Which brought us hither;
 Can in a moment travel thither—
 And see the children sport upon the shore,
 And hear the mighty waters rolling evermore.
 Then, sing ye Birds, sing, sing a joyous song!
 And let the young lambs bound
 As to the tabor's sound!
 We, in thought, will join your throng
 Ye that pipe and ye that play,
 Ye that through your hearts to-day
 Feel the gladness of *Glad Day!* [the May!]
 What though the radiance which was once so bright
 Be now for ever taken from my sight,
 Though nothing can bring back the hour
 Of splendour in the Grass, of glory in the Flower;
 We will grieve not, rather find
 Strength in what remains behind,
 In the Primal Sympathy
 Which, having been, must ever be,
 In the Soothing Thoughts that spring
 Out of human suffering. . . .
 And O, ye Fountains, Meadows, Hills and Groves,
 Forbode not any severing of our Loves!
 The innocent brightness of a new born day
 Is lovely yet;
 Thanks to the Human Heart, by which we live,
 Thanks to its tenderness, its joys, and fears,
 To me the meanest flower that blows can give
 Thoughts that do often lie too deep for tears.

Then shall be sung THE HYMN for The First Day of Term: "Lord, behold us with thy blessing, once again assembled here." (being No. 576 in Hymns Ancient & Modern.) The Hymn is to be sung to the Tune Clifton College.

Then follow THE FINAL PRAYERS from THE ABBOTSHOLME LITANY.
 1.—Most Merciful Father. . . . 2.—The Peace of God. . .

GOOD FRIDAY

EARLY-MORNING CHAPEL (8-0 to 8-20).

At the beginning of Morning Prayer shall be sung

PSALM 38 : " O God, chastise me not in the midst of thine anger " (From THE ABBOTS-HOLME PSALTER).

Then the Reader, standing in his place, shall say:

Many evils would be shunned if they were unmasked: therefore we are exhorted to recall to remembrance at this time God's curses against certain wickednesses named in the twenty-seventh chapter of Deuteronomy; but also and more especially the seven Woes uttered by Jesus Christ against the Scribes and Pharisees, which are mentioned in the twenty-third chapter of the Gospel according to St. Matthew.

Then spake Jesus to the Multitudes and to his Disciples, as follows:

The Lawyers and Priests sit in Moses' seat. All things therefore whatsoever they bid you do, these observe. But do not ye imitate their example; for they say and do not, and all their works they do to be seen of men.

They love the best seats at Church, and the highest places at Feasts, and to be called "Master." But be not ye called "Master," for all ye are brethren. But let him, that would be the greatest among you, become the servant of all. For whosoever exalteth himself shall be humbled, and whosoever humbleth himself shall be exalted.

1. Woe unto you, Lawyers and Priests, hypocrites, who close the kingdom of the Spirit against men. For ye neither go in yourselves, nor will ye let others, who are wishing to enter, find the way in.
2. Woe unto you, Lawyers and Priests, hypocrites, for ye traverse land and sea to make one convert, and when ye have made him, ye make him twofold more the child of hell than yourselves.
3. Woe unto you, Lawyers and Priests, hypocrites, for ye are like whitewashed tombs, which indeed seem beautiful outside, but within are full of dead men's bones, and all uncleanness.

4. Woe unto you, Lawyers and Priests, hypocrites, for ye bind heavy burdens on other people's shoulders, but ye yourselves will not move them with one of your own fingers. For this ye shall receive the greater damnation.
5. Woe unto you, Lawyers and Priests, hypocrites, for ye bow and kneel, and sprinkle, but have omitted the far weightier matters of Justice, Mercy and Fidelity. These last ye ought to have done, and not to have been careful of trifles, and neglected the important things. Ye are blind guides, that pick out the gnat, but swallow the camel.
6. Woe unto you, Lawyers and Priests, hypocrites, because ye clean the outside of the cup and saucer, while inside ye are full of greed and self-indulgence. Blind Priests, first make clean that which is within you, and your outward acts will then become clean also.
7. Woe unto you, Lawyers and Priests, hypocrites, for ye build the tombs of the Prophets, and make ready beforehand the graves of the just and upright, and then say: "Had we lived in the days of our Fathers, we would not have shared with them in the murder of the Prophets." Whereby ye witness against yourselves that ye are the children of those who killed the Prophets.

Fill full the measure of your Fathers, ye snakes, ye brood of vipers, how can ye escape the damnation of hell?

Watch therefore and see, for even now I am sending you Seers and Wise Men and Teachers; and some ye will torture and crucify, and some ye will denounce in your meetings and drive from town to town; that upon *your* heads may fall every drop of innocent blood spilt upon earth.

All this, believe me, will come home to the present generation.

O Jerusalem, Jerusalem, thou that slayest the Prophets, and stonest the messengers sent unto thee, how often would I have gathered thy children around me, as a hen gathers her chickens under her wings, and thou wouldest not.

Now, therefore, I tell thee, thy house will be left desolate. For never again shalt thou see me, until thou sayest: Blessed is the One who Comes in the name of the Lord.

Then shall all kneel down and sing PSALM 51: "Have mercy upon me, O God, after thy great goodness," omitting verse 19.

Then shall the Reader say this PRAYER:

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: we beseech thee to have compassion upon our infirmities; and those things which, for our unworthiness, we dare not, and for our blindness, we cannot, ask, vouchsafe to give us, for the worthiness of thy Son, Jesus Christ, our Lord. AMEN (t d).

Then shall follow the LESSON, taken from

SARTOR RESARTUS (*by T. Carlyle*):

Book III, Chap. III, SYMBOLS, p. 153 to p. 156.

‘YES, Friends, . . . not our Logical, Mensurative faculty, but our Imaginative one is King over us; I might say, Priest and Prophet to lead us heavenward; or Magician and Wizard to lead us hellward. Nay, even for the basest Sensualist, what is Sense but the implement of Fantasy; the vessel it drinks out of?’ . . .

‘The Understanding is indeed thy window, too clear thou canst not make it; but Fantasy is thy eye, with its colour-giving retina, healthy or diseased.’ . . .

‘It is in and through SYMBOLS that man, consciously or unconsciously, lives, works, and has his being: those ages, moreover, are accounted the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a Symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike?’ . . .

‘Through all *such* there glimmers something of a Divine Idea; as through military Banners themselves, the Divine Idea of Duty, of heroic Daring; in some instances of Freedom, of Right. Nay, the highest ensign that men ever met and embraced under, the Cross itself, had [*mainly accidental*] meaning. . . .

‘A [*great*] matter it is . . . when your Symbol has intrinsic meaning, and is of itself *fit* that men should unite round it. Let but the Godlike manifest itself to Sense; let but Eternity look, more or less visibly, through the Time-Figure (ZEITBILD)! Then it is fit that men unite there; and worship together before such Symbol; and so, from day to day, and from age to age, superadd to it new divineness.

‘Of this . . . sort are all true Works of Art: in them . . . wilt thou discern Eternity looking through Time; the God-like rendered visible. Here too may an extrinsic value gradually superadd itself: thus certain ILIADS, and the like, have, in three-thousand years, attained quite new significance. But nobler than all in this kind are the Lives of heroic god-inspired Men; for what other Work of Art is so divine? In Death too, in the Death of the Just, as the last perfection of a Work of Art, may we not discern symbolic meaning? In that divinely transfigured Sleep, as of Victory, resting over the beloved face which now knows thee no more, read (if thou canst for tears) the confluence of Time with Eternity, and some gleam of the latter peering through.

‘Highest of all Symbols are those wherein the Artist or Poet has risen into Prophet, and all men can recognize a present God, and worship the same: I mean religious Symbols. Various enough have been such religious Symbols, what we call RELIGIONS; as men stood in this stage of culture or the other, and could worse or better body-forth the Godlike: some Symbols with a transient intrinsic worth; many with only an extrinsic. If thou ask to what height man has carried it in this manner, look on our divinest Symbol: on Jesus of Nazareth, and his Life, and his Biography, and what followed therefrom. Higher has the human Thought not yet reached: this is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest.’ . . .

'Of this thing, however, be certain: wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart; wouldst thou plant for Year and Day, then plant into his shallow superficial faculties, his Self-Love and Arithmetical Understanding, what will grow there. A Hierarch, therefore, and Pontiff of the World will we call him, the Poet and inspired Maker; who Prometheus-like, can shape new Symbols, and bring new Fire from Heaven to fix it there.

'Such too will not always be wanting; neither perhaps now are. Meanwhile, as the average of matters goes, we account him Legislator and wise who can so much as tell when a Symbol has grown old, and gently remove it.'

Then shall be sung

PSALM 35: "Strive thou, O Lord, with them that strive with me."

Then shall the Reader say these PRAYERS:

(1) A PRAYER FOR PARDON AND PEACE.

Grant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ, our Lord. AMEN (t d).

(2) THE BENEDICTION.

The Lord bless us and keep us, the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. AMEN (d l t d).

GOOD-FRIDAY

MID-DAY CHAPEL (10-30 to 11-30).

At the Beginning of the Mid-day Service shall be chanted

PSALM 39: "I said, I will take heed to my ways."

Then the Reader, standing in his place, shall say:

We were exhorted to-day at Morning Prayer to recall to remembrance the Seven Woes uttered by Jesus Christ against the Scribes and Pharisees; let us now turn to the Seven Blessings uttered by Jesus Christ, which are mentioned in the fifth chapter of St. Matthew's Gospel.

THE SEVEN BLESSINGS OR BEATITUDES OF JESUS CHRIST.

[Only the sentences beginning with BLESSED are to be read aloud.]

1. **REVERENCE:** *that is the right feeling of awe, veneration, worship and adoration, for all that is above us.*
BLESSED are the Modest and Reverent, the Meek and Lowly in Heart: for they alone can see, and reach, the Heavenly Kingdom.
2. **PURITY:** *that is the nature of those, who are straightforward, singlehearted, real, true and frank.*
BLESSED are the Honest and Sincere: for only they can see God everywhere.
3. **WISDOM:** *that is the discreet and prudent use of knowledge and power.*
BLESSED are the peacemakers: for they are the Sons of God.
4. **HEROISM:** *that is the nature of those who are bold, intrepid, fearless, undaunted, daring and persistent.*
BLESSED are they who, with manly fortitude, quietly persevere: for they shall transform the earth into Heaven.
5. **FIDELITY:** *that is constancy, steadfastness, loyalty and fealty to those who have trusted us, or to a cause entrusted to us.*
BLESSED are the Faithful, who suffer for the sake of Truth: great shall be their reward in Heaven; for they shall know the Truth.
6. **JUSTICE:** *that is the right bestowal of praise and blame, reward and punishment, and the speaking of truth in love.*
BLESSED are they who thirst after Justice: for they shall be filled with its Spirit.
7. **LOVE:** *that is devotion, tenderness, self-sacrifice.*
BLESSED are the Life-givers: for they shall receive Life.

Then, all still standing, shall be chanted

PSALM 55: "Hear my prayer, O God: and hide not thyself from my petition."

Then follows the LESSON:

THE SERENE DEATH OF SOKRATES

THE 1st PART:

IN HIS LAST TALK WITH HIS FRIENDS SOKRATES DESCRIBES THE JOYS OF HEAVEN.

"What do we call that principle which does not admit of death?" asked Sōkrátēs.

"The immortal," replied Kēbēs.

"And does the soul admit of death?"

"No."

"Then the soul is immortal?"

"Yes," said Kēbēs.

"And may we say that this is proven?"

"Yes, Sōkrátēs, abundantly proven," he replied.

"If the immortal is imperishable, the soul when attacked by death cannot perish, or ever be dead; if the immortal is also imperishable, then the soul will be imperishable as well as immortal; but, if not, some other proof of her imperishableness will have to be given."

"No other proof is needed," replied Kēbēs, "for, if the immortal, being eternal, is liable to perish, then nothing is imperishable."

"Yes," replied Sōkrátēs, "all men will agree that God, and the essential form of life, and the immortal in general, will never perish."

"Ay, all men," he replied, "agree that that is true: and what is more, gods, if I am not mistaken, as well as men."

"Seeing, then, that the immortal is indestructible, must not the soul, if she is immortal, be also imperishable?"

"Most certainly."

"Then, when death attacks a man, the mortal portion of him may be supposed to die, but the immortal goes out of the way of death and is preserved safe and sound?"

"True."

"Then, Kēbēs, beyond question, the soul is immortal and imperishable, and our souls will truly exist in another world!"

"I am convinced, Sōkrátēs," said Kēbēs, "and have nothing more to object; but, if my friend Simmías, or anyone else, has any further objection, he had better speak out, and not keep silence; since I do not know how there can ever be a more fitting time to which he can defer the discussion, if there is anything which he wants to say or have said."

“ But, I have nothing more to say,” replied Simmías; “ nor do I see any room for uncertainty, except that which arises necessarily out of the greatness of the subject and the feebleness of man, which I cannot help feeling.”

“ Yes,” replied Sōkrátēs, “ that is well said: and more than that, first principles, even if they appear certain, should be carefully considered; and, when they are satisfactorily ascertained, then, with a sort of hesitating confidence in human reason, you may, I think, follow the course of the argument; and if this is clear, there will be no need for any further inquiry.

“ But then, O my friends,” he said, “ if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her, from this point of view, does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit, not only of their bodies, but of their own evil together with their souls. But now, as the soul plainly appears to be immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom. For the soul, when on her progress to the world below, takes nothing with her but her nurture and education; which are, indeed, said greatly to benefit or greatly to injure the departed, at the very beginning of his pilgrimage in the other world.

“ For, after death (as they say), the Genius of each individual, to whom he belonged in life, leads him to a certain place in which the dead are gathered together for judgement, whence they go into the world below, following the guide, who is appointed to conduct them from this world to the other: and, when they have there received their due and remained their time, another guide brings them back again after many revolutions of ages. Now, this journey to the other world is not, as Aischúlos says, a single and straight path: no guide would be needed for that, and no one could miss a single path; but there are many partings and windings of the road. The wise and orderly soul is conscious of her situation, and follows in the right path; but the soul which desires the body, and which (as I was relating before) has long been fluttering about the lifeless frame and the world of sight, is, after many struggles and many sufferings, hardly and with violence carried away by her attendant Genius; and, when she arrives at the place where the other souls are gathered, if she has been concerned in evil deeds, from that soul everyone flees and turns away; no one will be her companion, no one her guide, but alone she wanders in extremity of evil, until certain times are fulfilled; and, when they are fulfilled, she is borne irresistibly to her own fitting habitation; as every faithful and just soul, which has passed through life in the company and under the guidance of the gods, has also her own proper home.

“ Now, the earth has divers wonderful regions, and is indeed in nature and extent very unlike the notions of geographers.”

“ What do you mean, Sōkrátēs ? ” said Simmías.

"My conviction is," said Sōkrátēs, "that the earth is a round body in the centre of the heavens, and therefore has no need of air or any similar force as a support, but is kept there and hindered from falling, or inclining any way, by the equability of the surrounding heaven and by her own equipoise. For, that which, being in equipoise, is in the centre of that which is equably diffused, will not incline any way in any degree, but will always remain in the same state and not deviate. And this is my first notion.

"Also I believe that the earth is very vast; and that we, who dwell in the region extending from the river Phāsis to the Pillars of Hērākles along the borders of the sea, are just like ants or frogs about a marsh, and inhabit a small portion only; and that many others dwell in many like places. For I should say, that in all parts of the earth there are hollows of various forms and sizes, into which the water and the mist and the air collect; and that the true earth is pure and rests in the pure heaven, in which also are the stars—*that* is the heaven which is commonly spoken of as the aether, of which this is but the sediment collecting in the hollows of the earth. But, we who live in these hollows are deceived into the notion that we are dwelling above on the surface of the earth; which is just as if a creature who was at the bottom of the sea were to fancy that he was on the surface of the water, and that the sea was the heaven through which he saw the sun and the other stars—he having never come to the surface, by reason of his feebleness and sluggishness, and having never lifted up his head and seen, nor ever heard from one who had seen, this other region which is so much purer and fairer than his own. Now, this is exactly our case: for we are dwelling in a hollow of the earth, and fancy that we are on the surface; and the air we call the heaven, and in this we imagine that the stars move. But this is also owing to our feebleness and sluggishness, which prevent our reaching the surface of the air: for if any man could arrive at the exterior limit, or take the wings of a bird and fly upward, like a fish who puts his head out and sees this world, he would see a world beyond; and, if the nature of man could sustain the sight, he would acknowledge that *that* was the place of the true Heaven and the true Light and the true Stars. For this earth, and the stones, and the entire region which surrounds us, are spoilt and corroded, like the things in the sea which are corroded by the brine; for, in the sea too, there is hardly any noble or perfect growth, but clefts only, and sand, and an endless slough of mud; and even the shore is not to be compared to the fairer sights of this world. And greater far is the superiority of that other world. Now, of that upper earth, which is above the heavens, I can tell you a charming tale, which is well worth hearing.

"The tale is as follows: In the first place, the earth, when looked at from above, is like one of those balls which have leather coverings in twelve pieces. It is of divers colours, of which the colours which painters use on earth are only a sample. But there the whole earth is made up of them, and they are brighter far and clearer than ours: there is a purple of wonderful lustre, also the radiance of gold, and the white which is in that world is whiter than our chalk or snow. Of these and other colours that earth is made up, but they are more in number and fairer than the eye of man has ever seen; and the very hollows (of which I was speaking) filled with air and water, are seen like light, flashing amid the other colours, and have a colour of their own, which gives a sort of unity to the variety of that earth.

“In that fair region everything that grows—trees, and flowers, and fruits—are in a like degree fairer than any here; and there are hills, and stones in them in a like degree smoother, and more transparent, and fairer in colour than our most-valued emeralds and sardonyxes and jaspers, and other gems . . . For there all the stones are like our precious stones, but fairer still. The reason is, that they are perfect, and not, like our precious stones, infected or corroded by the corrupt elements which coagulate among us, and which breed foulness and disease both in earth and stones, as well as in animals and plants. They are the jewels of that upper earth, which also shines with gold and silver and the like; and they are visible to sight, and are large and abundant, and found in every region of that upper earth, and blessed is he who sees them. And upon that earth are animals and men, some in a middle region, others dwelling about the air as we dwell about the sea; others in islands which the air flows round, near the continent: and, in a word, the air is used by them as the water and the sea are by us, and the aether is to them what the air is to us. Moreover, the temperament of their seasons is such that they have no disease, and live much longer than we do; and have sight and hearing and smell, and all the other senses, in far greater perfection, in the same degree that air is purer than water, or aether than air. Also they have temples and sacred places *in which the gods really dwell*; and they hear their voices and receive their answers, and are conscious of them and hold converse with them; and they see the sun, moon, and stars *as they really are*; and their other blessedness is of a piece with this.

“Such is the nature of that other world: and, when the dead arrive in it, at the place to which the Genius of each severally conveys them; first of all, they have sentence passed upon them, as they have lived well or not. And those, who appear to have lived neither well nor ill, go to the river Achérôn, and mount such boats as they can get, and are carried in them to the lake; and there they dwell, and are purified of their evil deeds, and suffer the penalty of the wrongs which they have done to others; and are absolved, and receive the rewards of their good deeds according to their deserts. But, those who appear to be incurable by reason of the greatness of their crimes—who have committed many and terrible deeds of sacrilege, murders foul and violent, or the like—such are hurled into Tártaros, which is their suitable destiny; and they never come out. Those again, who have committed crimes, which, although great, are not unpardonable—who in a moment of anger, for example, have done violence, and have repented for the remainder of their lives, or, who have taken the life of another under extenuating circumstances—these are plunged into Tártaros, the pains of which they are compelled to undergo for a year; but at the end of the year, the wave casts them forth, and they are borne to the Acherousian lake; and there they lift up their voices and call upon the victims whom they have slain or wronged, to have pity on them, and to receive them, and to let them come out of the river into the lake. And, if they prevail, then they come forth and cease from their troubles; but, if not, they are carried back again into Tártaros and from thence into the rivers unceasingly, until they obtain mercy from those whom they have wronged; for that is the sentence inflicted upon them by their judges. Those also, who are remarkable for having led holy lives, are released from this earthly prison, and go to their pure home which is above, and dwell in that purer world; and those, who have duly purified themselves with philosophy, live henceforth altogether without the body, in mansions fairer far than these, which may not be described, and of which the time would fail me to tell.

"Wherefore, seeing all these things, what ought not we to do in order to obtain virtue and wisdom in this life? Fair is the prize, and the hope great! Wherefore, I say, let a man be of good cheer about his soul, who has cast away the pleasures and ornaments of the body, as alien to him and rather hurtful in their effects, and has followed after the pleasures of knowledge in this life; who has adorned the soul in her own proper jewels, which are temperance, honesty, [wisdom], heroism, fidelity, justice [and love]. In these arrayed, she is ready to go on her journey to the world below, when her time comes. You, Simmias and Kēbēs, and all other men, will depart at some time or other. Me already, (as the tragic poet would say,) the voice of fate calls. Soon I must drink the poison; and I think I had better repair to the bath first, in order that the women may not have the trouble of washing my body after I am dead."

When he had done speaking, Krítōn said: "Have you any commands for us, Sōkrátēs—anything to say about your children, or any other matter in which we can serve you?"

"Nothing particular," he said; "only, as I have always told you, I would have you look to *yourselves*; that is a service which you may always be doing to me and mine as well as to yourselves. And you need not make professions; for, if you take no thought for yourselves, and walk not according to the precepts which I have given you, not now for the first time, the warmth of your professions will be of no avail."

"We will do our best," said Krítōn. "But in what way would you have us bury you?"

"In any way that you like; only you must get hold of me, and take care that I do not walk away from you." Then he turned to us and added with a smile: "I cannot make Krítōn believe that I am the same Sōkrátēs who have been talking and conducting the argument; he fancies that I am the other Sōkrátēs whom he will soon see, a dead body—and he asks, 'How shall he bury me?' And though I have spoken many words in the endeavour to show that, when I have drunk the poison, I shall leave you and go to the joys of the blessed,—these words of mine, with which I comforted you and myself, have had, as I perceive, no effect upon Krítōn. And, therefore, I want you to be surety for me now, as he was surety for me at the trial: but let the promise be of another sort; for he was my surety to the judges that I would remain, but you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, 'Thus we lay out Sōkrátēs,' or 'Thus we follow him to the grave' or 'bury him,' for false words are not only evil in themselves, but they infect the soul with evil. Be of good cheer, then, my dear Krítōn, and say that you are burying my body only, and do with that as is usual, and as you think best."

When he had spoken these words, he arose and went into the bath-chamber with Krítōn, who bid us wait. And we waited, talking and thinking of the subject of discourse, and also of the greatness of our sorrow; he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. When he had taken the bath, his children were brought to him (he had two young sons and an elder one); and the women of his family also came, and he talked to them and gave them a few directions in the presence of Krítōn; and he then dismissed them and returned to us.

Then all stand and chant one (or both) of the following

PSALMS 31:—(v. 1 to 20): "In thee, O Lord, have I put my trust."

143: "Hear my prayer, O Lord, and consider my desire."

Then follows THE 2nd PART of the LESSON:

SOKRATES DRINKS THE CUP OF POISON.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailer entered and, standing by him, said: "To you, Sokrátēs, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me, when, in obedience to the authorities, I bid them drink the poison—indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are the guilty cause. And so, fare you well; and try to bear lightly what must needs be; you know my errand." Then, bursting into tears, he turned away and went out.

Sokrátēs looked at him and said: "I return your good wishes, and will do as you bid." Then, turning to us, he said: "How charming the man is: since I have been in prison, he has always been coming to see me, and at times he would talk to me, and was as good as could be to me; and now see how generously he sorrows for me. But we must do as he says, Krítōn; let the cup be brought, if the poison is prepared; if not, let the attendant prepare some."

"Yet," said Krítōn, "the sun is still upon the hill-tops, and many a one has taken the draught late, and, after the announcement has been made to him, he has eaten and drunk, and indulged in sensual delights; do not hasten then, there is still time."

Sokrátēs said: "Yes, Krítōn, and they of whom you speak are right in doing thus, for they think that they will gain by the delay; but I am right in not doing thus, for I do not think that I would gain anything by drinking the poison a little later; I should be sparing and saving a life which is already gone; I could only laugh at myself for this. Please, then, do as I say, and do not refuse me."

Krítōn, when he heard this, made a sign to the servant; and the servant went in, and remained some time, and then returned with the jailer carrying a cup of poison. Sokrátēs said: "You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed." The man answered: "You have only to walk about until your legs are heavy, and then to lie down, and the poison will act." At the same time he handed the cup to Sokrátēs, who, in the easiest and gentlest manner, without the least fear or change of colour or feature, looking at the man with all his eyes (as his manner was), took the cup and said: "What do you say about making a libation out of this cup to any god? May I, or not?" The man answered: "We only prepare, Sokrátēs, just so much as we deem enough." "I understand," he said; "yet I may and must pray to the gods to prosper my journey from this to that other world—may this, then, which is my prayer, be granted to me." Then, holding the cup to his lips, quite readily and cheerfully he drank off the poison.

And hitherto most of us had been able to control our sorrow; but now, when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear; and in spite of myself my own tears were flowing fast; so that I covered my face and wept over myself, for certainly I was not weeping over him, but at the thought of my own calamity in losing such a companion. Nor was I the first, for Krítōn, when he found himself unable to restrain his tears, had got up and moved away, and I followed; and, at that moment, Apollódoros, who had been weeping all the time, broke out into a loud cry which made cowards of us all. Sôkrátēs alone retained his calmness: "What is this strange outcry?" he said. "I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet, then, and have patience." When we heard that, we were ashamed, and refrained our tears. And he walked about until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs, and after a while he pressed his foot hard, and asked if he could feel; and he said, "No"; and then his leg, and so upwards and upwards, and showed us that he was cold and stiff. And he felt them himself, and said: "When the poison reaches the heart, that will be the end." He was beginning to grow cold about the groin, when he uncovered his face, (for he had covered himself up), and said—(they were his last words)—he said: "Krítōn, I owe a sacrifice to Asklepiós; will you remember to pay the debt?" "The debt shall be paid," said Krítōn; "is there anything else?" There was no answer to the question; but, in a minute or two, a movement was heard, and the attendants uncovered him; his eyes were set, and Krítōn closed his eyes and mouth.

Such was the end of our Friend, whom I may truly call the wisest, and justest, and best of all the men whom I have ever known.

Then shall be sung

THE HYMN: "Now the labourer's task is o'er" (being No. 401 in *Hymns Ancient and Modern*).

I.

Now the labourer's task is o'er;
 Now the battle day is past;
 Now upon the farther shore
 Lands the voyager at last.
 FATHER, in Thy gracious keeping
 Leave we now Thy servant sleeping.

II.

There the tears of earth are dried;
 There its hidden things are clear;
 There the work of life is tried
 By a juster Judge than here.
 FATHER, in thy gracious keeping
 Leave we now Thy servant sleeping. Amen.

Then, all kneeling, the Reader shall say the following

PRAYER: ALMIGHTY and Ever-Living God, who hast taught us to make prayers and supplications, and to give thanks for *all* men: we humbly beg thee to receive these our prayers, which we now offer unto thy Divine Majesty, beseeching thee to inspire the Universal Church with the spirit of truth, unity and concord; and grant that all they, that do confess thy Holy Name, may agree in the truth of thy holy word, and live in unity and godly love.

We beseech thee also to save and defend all Christ-like kings, princes and governors, and especially our *own* Rulers, that under them we may be godly and quietly governed. And grant unto them, and to all that are in authority under them, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of the true religion and virtue.

Give grace, O Heavenly Father, to all Teachers, that they may, both by their life and doctrine, set forward thy true and lively word, and rightly and duly administer spiritual comfort.

And to all thy people give thy heavenly grace, and especially to those here present, that with meek heart and due reverence they may hear, and receive, thy holy word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them, who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy Holy Name for all thy servants departed this life in thy faith and love, beseeching thee to give us grace so to follow their good examples, that, with them, we may be partakers of thy heavenly kingdom.

AMEN | AMEN (si l | l t d t l sol l).

The Melody of Händel's "He was despised" from the "Messiah" (or some other Music) shall then be played on the organ; towards the end of which the congregation shall quietly disperse; first the Boys, then the Masters, and finally the Ladies and any Guests.

GOOD-FRIDAY
EVENING CHAPEL (7-0 p.m. to 9-0 p.m.)

THE LAST SUPPER, LAST FAREWELL TALKS, AGONY IN THE GARDEN,
BETRAYAL, FIVE-FOLD TRIAL, CRUEL MOCKERY, CRUCIFIXION, AND
DEATH-AGONY OF

JESUS CHRIST

From A. Gilchrist's *Life of William Blake*, Vol. 2, p. 190. London: 1880. Macmillan and Co.

From William Blake's "Vision of the Last Judgment." 1809.

"**T**WO persons, one in (ecclesiastical) scarlet, the other in (imperial) purple, are descending down the steps into the Pit.

"They are Caiaphas and Pilate: two states where all those reside who calumniate and murder under pretence of holiness and justice. Caiaphas has a blue flame, like a mitre, on his head: Pilate has bloody hands, that can never be cleansed. Those figures that descend into the Flames before Caiaphas and Pilate are Judas and all traitors of his class."

William Blake, the inspired mystical Poet-Painter, died on Sunday, August 12 (the day when grouse-shooting begins), 1827, close upon seventy years old. He died, after a long life of wonderful activity in fruitful work, much of which will live for ever, after general neglect; unappreciated, or completely misunderstood, in great poverty. "He died in a most glorious manner," in a quiet room overlooking the Thames, in Fountain Court, off the Strand, London. His fame is now increasing daily. C.R.

As soon as all are in their places, shall be played on the Organ Beethoven's "Adagio" (which was used at his Funeral, accompanied by Trombones).

Here shall be chanted

PSALM 13: "How long, O God, wilt thou forget me utterly?"

Then shall be said or sung,

THE PRAYER.—Almighty and everlasting God, who, of thy tender love toward mankind, did'st send Jesus Christ to suffer death upon the Cross, that all mankind might follow the example of his great humility and courage, mercifully grant that we may follow the example of his love and patience, and also be partakers of his Resurrection, through the same Lord and Saviour, Jesus Christ.

AMEN (d d).

Then follows for the LESSON of the day (which for certain reasons is divided for reading into sundry portions)

THE STORY OF THE DEATH OF IESOUS (THE LIFE-GIVING SPIRIT),

ON FRIDAY, THE 7TH OF APRIL, A.D. 30, AT 3-0 P.M. ON
THE HILL OF GOLGOTHA [SKULL], CLOSE OUTSIDE
THE WALLS OF JERUSALEM [THE CITY OF PEACE].

THE FOLLOWING IS TO BE READ, EVERY YEAR,
ON GOOD-FRIDAY AT EVENING CHAPEL,
OR, WHEN GOOD-FRIDAY COMES IN VACATION, IS
TO BE READ ON THE DAY APPOINTED FOR THE
SCHOOL-CELEBRATION OF GOOD-FRIDAY

The first portion of the LESSON, as follows, is now read:

THE LAST SUPPER

PART I.—THE LAST SUPPER.

(a.) JESUS SENDS PETER AND JOHN TO PREPARE THE PASS-OVER SUPPER.

Now, the first day of the Feast of Unleavened Bread came, when the Pass-over Lamb must be killed. So his disciples came to Jesus and said unto him: "Where wilt thou that we go and make preparations, that thou mayest eat the Pass-over?"

And he sent two of his disciples, Peter and John, on in front, saying unto them: "GO YE INTO THE CITY, AND WHEN YE ARE COME INTO IT, MARK THIS, THERE SHALL MEET YOU A MAN, BEARING A PITCHER OF WATER. FOLLOW HIM; AND WHERSOEVER HE SHALL GO IN, INTO THAT HOUSE WHERE HE ENTERETH, GO YE IN ALSO. AND YE SHALL SAY TO THE GOOD-MAN OF THE HOUSE: 'THE MASTER SAITH UNTO THEE, MY TIME IS AT HAND, AND I WISH TO KEEP THE PASS-OVER WITH MY DISCIPLES AT THY HOUSE; WHERE IS THE GUEST-CHAMBER IN WHICH WE MAY EAT?' AND HE WILL HIMSELF SHOW YOU A LARGE UPPER-ROOM, FURNISHED AND PREPARED. THERE MAKE READY FOR US."

And the disciples did as Jesus had appointed them; and they went on before, and came into the City, and found all as he had said unto them: and they made ready the Pass-over Lamb.

And, in the evening, Jesus came with the Twelve; and, when the appointed hour had arrived, and he had taken his place at table, and the twelve apostles with him, he said to them: "VERY EARNESTLY HAVE I DESIRED TO EAT THE PASS-OVER ONCE MORE WITH YOU, BEFORE I SUFFER. FOR I SAY UNTO YOU, THAT I SHALL NEVER EAT OF IT AGAIN, BEFORE IT HAS HAD ITS FULFILMENT IN THE KINGDOM OF GOD."

(b.) JESUS TEACHES HIS PUPILS THE DUTY OF HUMILITY, BUT PROMISES THEM, FOR THEIR FIDELITY, ULTIMATE HONOUR.

Thereupon, a dispute arose among the Twelve as to which of them was to be deemed the greatest. Jesus, therefore, said unto them: "AMONG OTHER NATIONS [THE GENTILES—THE HEATHEN], KINGS LORD IT OVER THE PEOPLE; AND ALL THAT EXERCISE AUTHORITY ARE CALLED 'BENEFACTORS'; BUT WITH YOU IT SHALL NOT BE SO. BUT, RATHER, LET HIM THAT WOULD BE THE GREATEST AMONG YOU, ACT AS THE YOUNGEST; AND LET HIM THAT LEADS ACT AS THE ONE THAT SERVES. FOR WHICH IS THE GREATER: THE MASTER, WHO SITS AT THE TABLE; OR THE SERVANT WHO WAITS UPON HIM? IS IT NOT HE THAT SITTETH AT THE TABLE? BUT I BEAR MYSELF AMONG YOU AS ONE THAT SERVES. NEVERTHELESS YE ARE THE MEN WHO HAVE REMAINED FAITHFUL TO ME IN MY TRIALS AND DIFFICULTIES; AND, THEREFORE, AS MY FATHER HATH PROMISED TO GIVE ME A KINGDOM, SO I PROMISE TO GIVE YOU PLACES IN MY KINGDOM, THAT YE MAY EAT AND DRINK AT MY TABLE, AND BE SEATED UPON TWELVE THRONES AS RULERS [JUDGES] OVER THE TWELVE TRIBES OF ISRAEL. ALAS, I SPEAK NOT OF YOU ALL. I KNOW WHOM I HAVE CHOSEN; BUT THUS IT MUST BE, THAT THE SCRIPTURE MAY BE FULFILLED WHICH SAITH: 'YEA, EVEN MINE OWN FAMILIAR FRIEND WHOM I TRUSTED, WHO DID ALSO EAT OF MY BREAD, HATH LAID GREAT WAIT FOR ME' [Septuagint Version—in the BOOK OF COMMON PRAYER, Psalm 41. 9]. [BIBLE Version: '*Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*'] FROM THIS TIME FORWARD, I SHALL TELL YOU THINGS BEFORE THEY HAPPEN IN ORDER THAT, WHEN THEY COME TO PASS, YE MAY BELIEVE THAT, AS I SAID, I AM HE."

(c.) DURING THE PASS-OVER SUPPER, JESUS INSTITUTES THE HOLY COMMUNION.

Now, while they were still reclining at table and eating, Jesus took bread, and giving thanks, blessed it, and brake it, and gave it to the disciples, saying: "TAKE, EAT; THIS IS MY BODY, WHICH IS GIVEN FOR YOU. THIS DO IN REMEMBRANCE OF ME."

And, after supper, having received a cup of wine, he said: "TAKE THIS ALSO IN LIKE MANNER, AND SHARE IT AMONG YOURSELVES; FOR I SAY UNTO YOU, THAT AFTER THIS I SHALL NEVER AGAIN DRINK OF THE JUICE OF THE GRAPE, UNTIL THE KINGDOM OF GOD IS COME. THIS CUP OF WINE REPRESENTS THE NEW COVENANT, SIGNED IN MY BLOOD, WHICH IS (TO BE) POURED OUT FOR YOU. BUT, ALAS! CAN YOU BELIEVE IT? [HEARKEN TO THIS!] THE VERY HAND OF HIM THAT INTENDS TO BETRAY ME IS EVEN NOW WITH ME ON THIS TABLE. TRUE IT IS THAT THE SON OF MAN MUST GO (ON HIS PREDESTINED WAY), AS HATH BEEN DETERMINED; BUT WOE UNTO THAT MAN BY WHOM HE WILL BE BETRAYED."

Thereupon, in dismay, they began to question one another, which of them it could possibly be, who was about to do this deed.

Then Jesus took the (Loving) Cup, and when he had given thanks, he said once more unto them: "THIS IS THE BLOOD, WHICH RATIFIES THE NEW COVENANT, MY BLOOD, WHICH SHALL BE SHED FOR MANY, FOR THE REMISSION OF SINS. VERILY I SAY UNTO YOU, I WILL DRINK NO MORE OF THE FRUIT OF THE VINE WITH YOU, UNTIL THAT DAY WHEN I SHALL DRINK IT WITH YOU NEW, IN THE KINGDOM OF GOD, MY FATHER'S KINGDOM." Then he handed it to them, saying: "DRINK YE ALL OF IT." And they all drank of it.

[NOTE.—The Apostle Paul thus describes the Institution of the Holy Eucharist, in I. Corinthians XI. 23 to 25:—"For it was from the Lord that I, Paul, received the facts, which I in turn handed on to you: how that the Lord Jesus, the same night in which he was betrayed, took Bread; and, when he had given thanks, he brake it, and said: 'Take, eat; this is my body, which is broken for you. This do in remembrance of me.' After the same manner also he took the Cup, when he had supped, saying: 'This Cup is the New Testament in my blood. This do ye, as oft as ye drink it, in remembrance of me.' For, as oft as ye eat this bread and drink of this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Therefore, let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep (the sleep of death)."]

(d.) JESUS WASHES HIS DISCIPLES' FEET.

Now Jesus knew, before the Pass-over Feast began, that his hour was come, when he must depart out of this world and go unto the Father. For the Devil had already put it into the heart of Judas Iscariot (Applause of Cities; Conventionality), the Son of Simeon (He who hearkens), to betray him. But, having loved those in the world, who were his own, he loved them unto the end. So Supper being ended, Jesus, knowing that the Father had put all things into his hands, and that he had come forth from God and was returning unto God, rose from Supper, and laid aside his garments, and took a towel and girded himself. Then he poured some water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. But, when he came to Simon Peter, Peter (Concrete Fact, Material Facts) said unto him: "Master, wilt *thou* wash *my* feet?" Jesus answered and said unto him: "WHAT I DO, THOU CANST NOT UNDERSTAND NOW, BUT THOU SHALT KNOW HEREAFTER." Peter said unto him: "Thou shalt never wash *my* feet." Jesus answered him: "IF I WASH THEE NOT, THOU HAST NO PART WITH ME." Simon Peter said unto him: "Then, Lord, not merely my feet, but also my hands and my head." Jesus said to him: "HE THAT IS ONCE WASHED CLEAN NEEDETH NOT TO WASH AGAIN EXCEPT IT BE THE FEET [that which must needs touch the earth], BUT IS CLEAN EVERY WHIT: AND YE ARE CLEAN, BUT NOT ALL. (For he knew who would betray him, and therefore he said: "Ye are not all clean.")"

When he had washed their feet, and had put on his garments, and had sat down again, he said unto them: "DO YE KNOW WHAT I HAVE DONE TO YOU? YE CALL ME 'TEACHER' AND 'MASTER,' AND YE SAY WELL, FOR SO I AM. IF I, THEN, YOUR MASTER AND TEACHER, HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET; FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE ALSO MIGHT DO AS I HAVE DONE TO YOU."

(e.) JESUS INDICATES THE TRAITOR BY A SIGN,
AFTER WHICH JUDAS GOES OUT INTO THE DARK.

After this, Jesus said: "MOST SOLEMNLY I TELL YOU, THE SERVANT IS NOT GREATER THAN HIS MASTER, NOR YET A MESSENGER GREATER THAN HE WHO SENT HIM; BUT, VERY SERIOUSLY I TELL YOU, THAT HE WHO RECEIVES WHOMSOEVER I SEND, RECEIVES ME; AND THAT HE WHO RECEIVES ME, RECEIVES HIM WHO SENT ME. NOW THAT YE *KNOW* THESE THINGS, BLESSED ARE YE IF YE SHALL *DO* THEM.

When Jesus had thus spoken, he was deeply moved, and said very earnestly: "I TELL YOU MOST SOLEMNLY THAT ONE OF *YOU HERE*, WHO IS EATING WITH ME, INTENDS TO BETRAY ME."

The disciples, therefore, looked at one another, wondering of whom he spake; and overwhelmed with sorrow, began asking him, one by one: "Can it be I, Master?" or: "It is not I, is it?" He answered: "ONE HERE, WHO HAS EVEN DIPPED HIS FINGERS IN THE SELF-SAME DISH WITH ME, IS THE VERY MAN WHO IS GOING TO BETRAY ME." Then *all* asked him, one by one: "Lord! is it I?" Jesus answered: "IT IS, ALAS, ONE OF THE TWELVE. THE SON OF MAN IS, INDEED, GOING TO ENDURE ALL THAT IS WRITTEN CONCERNING HIM; BUT WOE TO THAT MAN BY WHOM THE SON OF MAN SHALL BE BETRAYED. 'IT WOULD HAVE BEEN BETTER FOR THAT MAN IF HE HAD NEVER BEEN BORN'" [*Enoch XXXVIII. 2*].

Then at length, Judas, the disciple who had planned to betray him, also asked: "It is not I, Rabbi, is it?" Jesus replied: "(IT IS, AS) THOU HAST SAID."

Now, there was next to Jesus at the table, on his right hand, that disciple whom Jesus loved, reclining with his head on Jesus' bosom. To him, therefore, Simon Peter made a sign, that he should ask him, whispering: "Tell us who it is of whom he speaks." So he, who was lying on Jesus' breast, leaned back and whispered to him: "Lord, who is it?" Jesus answered: "HE IT IS, TO WHOM I SHALL GIVE A SOP, WHEN I HAVE DIPPED IT." So, when he had dipped the sop, he gave it to Judas Iscariot, the son of Simeon. And, as soon as Judas had received the sop, Satan took full possession of him.

Immediately, therefore, Jesus said to him: "THAT THOU WILT DO, DO QUICKLY." Now, no man at the table understood with what intent he spake thus to him; some supposed, because Judas kept the bag, that Jesus meant to say to him: "Buy what things we have need of for the Feast;" or else, that he should give some money to the poor.

But, Judas, as soon as he had received the sop, without a word, went out straightway. And it was night.

(f.) AFTER THE TRAITOR JUDAS IS GONE OUT,
JESUS GIVES THE ELEVEN A NEW COMMANDMENT.

When, therefore, Judas had gone out, Jesus exclaimed: "NOW SHALL THE SON OF MAN BE GLORIFIED, AND GOD SHALL BE GLORIFIED IN HIM. NAY, MORE; GOD WILL HIMSELF GLORIFY HIM, AND THAT VERY SOON. MY YOUNG BROTHERS, ONLY A BRIEF WHILE LONGER CAN I BE WITH YOU. YE WILL SEARCH FOR ME; BUT, THAT WHICH I SAID TO THE JEWS, I NOW SAY TO YOU: 'YE CANNOT COME WHERE I AM GOING.' BEFORE, THEREFORE, I GO, I GIVE YOU A NEW COMMANDMENT: *THAT YE LOVE ONE ANOTHER. EVEN AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES IF YE HAVE LOVE ONE TO ANOTHER.*"

(g.) JESUS WARNS SIMON PETER AGAINST SATAN,
AND FORETELLS THAT HE WILL THRICE DENY HIM.

Then Simon Peter said unto Jesus: "Lord, whither wilt thou go?" Jesus answered: "WHITHER I GO, THOU CANST NOT FOLLOW ME *NOW*, BUT THOU SHALT FOLLOW ME AFTERWARDS." Peter saith unto him: "Lord, why cannot I follow thee even now? I will lay down my life for thee." Jesus answered: "WILT THOU LAY DOWN THY LIFE FOR ME? I TELL THEE SOLEMNLY, THE COCK WILL NOT CROW THIS DAY, UNTIL THOU HAST DISOWNED ME THRICE." And the Lord said to Peter: "SIMON, SIMON, LISTEN! SATAN HAS DEMANDED, AND GOT, LEAVE TO HAVE YOU *ALL*, IN ORDER TO SIFT YOU, AS WHEAT IS SIFTED; BUT FOR *THEE*, SIMON, ESPECIALLY, I HAVE PRAYED, LEST THY FIDELITY SHOULD FAIL THEE. AND, ON THEE I RELY TO STRENGTHEN THY BROTHERS, WHEN AT LENGTH THOU HAST COME BACK TO THY TRUE SELF."

Peter cried out: "*With Thee*, Lord, I am ready to go to prison, and even to death." But Jesus replied: "I TELL THEE, PETER, AGAIN, THE COCK WILL NOT CROW TO-DAY, TILL THOU HAST THREE TIMES DENIED THAT THOU EVEN KNOWEST ME."

Then shall be sung in Latin, to the Plain-Song Melody,

THE HYMN: "*Pange, lingua, gloriosi Corporis mysterium*," in English: "Now my tongue the mystery telling", (being *Hymnus in Festo Corporis Christi*, No. 309 in *Hymns Ancient and Modern*).

1	$\begin{array}{ c c c c c c c } \hline \hat{m} & m & m & r & \hat{s} & s & l & t & \hat{d}^1 & \text{—} & d^1 & \text{—} & \parallel^{12} \\ \hline \text{Pan-} & \text{ge} & \text{lin-} & \text{gua} & \text{glo-} & \text{ri-} & \text{o-} & \text{—} & \text{—} & \text{—} & \text{si} & \text{—} & \parallel \\ \text{Now} & \text{my} & \text{tongue} & \text{the} & \text{mys-} & \text{te-} & \text{tel-} & \text{—} & \text{—} & \text{—} & \text{ling} & \text{—} & \parallel \\ \hline \end{array}$
2	$\begin{array}{ c c c c c c c } \hline \hat{d}^1 & r^1 & d^1 & t & l & \hat{d}^1 & t & \check{l} & s & \text{—} & \text{—} & \text{—} & \parallel^{12} \\ \hline \text{Cor-} & \text{—} & \text{po-} & \text{ris} & \text{mys-} & \text{te-} & \text{—} & \text{ri} & \text{um} & \text{—} & \text{—} & \text{—} & \parallel \\ \text{Of} & \text{the} & \text{glo-} & \text{—} & \text{rious} & \text{bo-} & \text{—} & \text{dy} & \text{sing} & \text{—} & \text{—} & \text{—} & \parallel \\ \hline \end{array}$
3	$\begin{array}{ c c c c c c c } \hline \hat{s} & l & d^1 & t & \hat{l} & s & \check{s} & \hat{l} & \text{—} & l & \text{—} & \parallel^{10} \\ \hline \text{San-} & \text{gui-} & \text{nis-} & \text{que} & \text{pre-} & \text{ti-} & \text{o-} & \text{—} & \text{—} & \text{si} & \text{—} & \parallel \\ \text{And} & \text{the} & \text{Blood} & \text{all} & \text{price} & \text{excel-} & \text{—} & \text{—} & \text{—} & \text{ling} & \text{—} & \parallel \\ \hline \end{array}$
4	$\begin{array}{ c c c c c c c } \hline l & \hat{d}^1 & l & s & f & m & \hat{l} & s & \check{m} & r & \text{—} & \text{—} & \parallel^{12} & \parallel^{13} \\ \hline \text{Quem} & \text{—} & \text{in} & \text{mun-} & \text{—} & \text{di} & \text{pre-} & \text{—} & \text{ti-} & \text{um} & \text{—} & \text{—} & \parallel & \parallel \\ \text{Which} & \text{—} & \text{the} & \text{Na-} & \text{—} & \text{tions'} & \text{Lord} & \text{—} & \text{and} & \text{King} & \text{—} & \text{—} & \parallel & \parallel \\ \hline \end{array}$
5	$\begin{array}{ c c c c c c c } \hline \hat{s} & s & s & m & \hat{f} & s & \check{s} & \hat{l} & \text{—} & l & \text{—} & \parallel^{10} \\ \hline \text{Fruc-} & \text{tus} & \text{ven-} & \text{tris} & \text{ge-} & \text{ne-} & \text{ro-} & \text{—} & \text{—} & \text{si} & \text{—} & \parallel \\ \text{In} & \text{a} & \text{Vir} & \text{gin's} & \text{womb} & \text{once} & \text{dwel} & \text{—} & \text{—} & \text{ling} & \text{—} & \parallel \\ \hline \end{array}$
6	$\begin{array}{ c c c c c c c } \hline l & \hat{d}^1 & \check{l} & s & l & s & \hat{f} & m & \check{r} & m & \text{—} & \text{—} & \parallel^{12} & \parallel^{13} \\ \hline \text{Rex} & \text{—} & \text{ef-} & \text{fu-} & \text{—} & \text{dit} & \text{gen-} & \text{—} & \text{ti-} & \text{um} & \text{—} & \text{—} & \parallel & \parallel \\ \text{Shed} & \text{—} & \text{for} & \text{this} & \text{—} & \text{world's} & \text{ran-} & \text{—} & \text{som-} & \text{ing} & \text{—} & \text{—} & \parallel & \parallel \\ \hline \end{array}$
	$\begin{array}{ c c c c c } \hline r & \text{—} & m & \text{—} & \hat{f} & \text{—} & m & \text{—} & \text{—} & \text{—} & \parallel^{10} \\ \hline \text{A-} & \text{—} & \text{men} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \parallel \\ \hline \end{array}$

I.

Pange, lingua, gloriósi
Córporis mystérium,
Sanguinisque pretiósí,
Quem in mundi prétium
Fructus ventris generósi
Rex effúdit géntium.

II.

Nobis datus, nobis natus
Ex intácta Virgine,
Et in mundo conversátus,
Sparso verbi sémíne,
Sui moras incolátus
Miro clausit órđine.

III.

In supréma nocte cænæ
Recúbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

IV.

Verbum caro panem verum
Verbo carnem éfficit,
Fitque sanguis Christi merum;
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

V.

Tantum ergo Sacraméntum
Venerémur cernui,
Et antíquum documéntum
Novo cedat rítui:
Præstet fides suppleméntum
Sénsuum deféctui.

Amen.

I.

Now, my tongue, the mystery telling
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Nations' Lord and King,
In a Virgin's womb once dwelling,
Shed for this world's ransoming.

II.

Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till he closed with wondrous ending
His most patient life of woe.

III.

That last night, at supper lying,
'Mid the Twelve, his chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying,
Gives himself with his own hand.

IV.

Word-made-Flesh true bread he maketh
By his Word his Flesh to be;
Wine his Blood; which whoso taketh
Must from carnal thoughts be free;
Faith alone, though sight forsaketh,
Shows true hearts the mystery.

V.

Therefore we, before him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.

Amen.

For Pointed and Noted Version see next page.

PANGE, LINGUA, GLORIOSI CORPORIS MYSTERIUM

G is Do.

I

	<i>rall.</i> ^		<i>rall.</i> ^	<i>accel.</i>	<i>rall.</i> ^		
	m	m	m	r	s	s	l t d ¹ — d ¹ —
1	Pan-	ge	lin-	gua	glo-	ri-	o- — — — si —
2	No-	bis	da-	tus	no-	bis	na- — — — tus —
3	In	su-	pre-	mae	noc-	te	coe — — — nae —
4	Ver-	bum	ca-	ro	pa-	nem	ve- — — — rum —
5	Tan-	tum	er-	go	Sa-	cra-	men — — — tum —

II

	<i>rall.</i> ^		<i>accel.</i>	<i>rall.</i> ^	<i>accel.</i>		
	d ¹	r ¹	d ¹	t	l	d ¹	t l s — — —
1	Cor-	—	po-	ris	mys-	te-	— ri- um — — —
2	Ex	in-	tac-	—	ta	Vir-	— gi- ne — — —
3	Re-	cum-	—	bens	cum	fra-	— tri- bus — — —
4	Ver-	bo	car-	—	nem	ef-	— fi- cit — — —
5	Ve-	ne-	re-	—	mur	cer-	— nu- i — — —

III

	<i>rall.</i> ^		<i>rall.</i> ^	<i>accel.</i>	<i>rall.</i> ^		
	s	l	d ¹	t	l	s	s l — l —
1	San-	gui-	nis-	que	pre-	ti-	o- — — — si —
2	Et	in	mun-	do	con-	ver-	sa- — — — tus —
3	Ob-	ser-	va-	ta	le-	ge	ple- — — — ne —
4	Fit-	que	san-	guis	Chri-	sti	me- — — — rum —
5	Et	an-	ti-	quum	do-	cu-	men — — — tum —

IV

	<i>accel.</i>	<i>rall.</i> ^		<i>accel.</i>	<i>rall.</i> ^	<i>accel.</i>		
	l	d ¹	l	s	f	m	l s m	r — — —
1	Quem	—	in	mun-	—	di	pre-	— ti- um — — —
2	Spar-	—	so	ver-	—	bi	se-	— mi- ne — — —
3	Ci-	—	bis	in	—	le-	ga-	— li- bus — — —
4	Et	—	si	sen-	—	sus	de-	— fi- cit — — —
5	No-	—	vo	ce-	—	dat	ri-	— tu- i — — —

V

	<i>rall.</i>		<i>accel.</i>		<i>rall.</i>		<i>accel.</i>		<i>rall.</i>			
	[^] s	s	s	m	[^] f	s	^u s	[^] l	—	l	—	IO
1	Fru-	ctus	ven-	tris	ge-	ne-	ro-	—	—	si	—	
2	Su-	i	mo-	ras	in-	co-	la-	—	—	tus	—	
3	Ci-	bum	tur-	bae	du-	o-	de-	—	—	nae	—	
4	Ad	fir-	man-	dum	cor	sin-	ce-	—	—	rum	—	
5	Prae-	stet	fi-	des	sup-	ple-	men-	—	—	tum	—	

VI

	accel.	rall.	accel.				rall.		accel.				
	l	^â l	^ü l	s	l	s	^â f	m	^ü r	m	—	—	—
1	Rex	—	ef-	fu-	—	dit	gen-	—	ti-	um	—	—	—
2	Mi-	—	ro	clau-	—	sit	or-	—	di-	ne	—	—	—
3	Se	—	dat	su-	—	is	ma-	—	ni-	bus	—	—	—
4	So-	—	la	fi-	—	des	suf-	—	fi-	cit	—	—	—
5	Sen-	—	su-	um	—	de-	fec-	—	tu-	i	—	—	—

		<i>accel.</i>	<i>rall.</i>			
r	—	m	—	\hat{f}	—	m — — — — — 10
A-	—	men	—	—	—	— — — — —

The roman figures mark the lines of the Music.
 On the left, the arabic figures indicate the Stanzas.
 On the right, the arabic figures give the Pulses in each line.

Then follows the second portion of the LESSON:

HIS LAST TALK

PART II.

THE LAST FAREWELL-TALKS OF JESUS WITH THE ELEVEN FAITHFUL APOSTLES IN THE UPPER CHAMBER AFTER THE LAST SUPPER.

(a.) JESUS HAS HIS LAST LONG FAREWELL-TALK WITH THE ELEVEN FAITHFUL APOSTLES IN THE UPPER CHAMBER, AFTER THE LAST SUPPER.

(1.) *Jesus warns his disciples of coming persecution.*

Now, as they still sat at table after Supper, Jesus said unto the disciples: Ye remember that I said unto you: 'A servant is not greater than his master.' If the world hate you, do not forget that it hated me before it hated you. They will lay your teaching to heart, if they have laid mine to heart; but, if they have persecuted me, they will also persecute you. They will expel you from their synagogues. Indeed, the time cometh, when whosoever killeth you will think that he (is doing) offereth service (to) unto God. But all these things will they do unto you on account of me, because they know not him who sent me.

I have told you all this, that ye may not (stumble) falter. If ye were of the world, the world would love its own; but, because ye are not of the world, and I have chosen you out of the world, that is why the world hateth you.

These things will they do, because they have not learnt to know the Father, nor even me.

If I had not come and spoken unto them, they would have had no sin; but, as (now) it is, they have no excuse for their sin. If I had not done among them works such as none other ever did, they would have had no sin.

But this is come to pass that the word may be fulfilled, which is written in their Law: 'They hated me without a cause.'—[*Psalm xxxv. 19; lxix. 4.*]

He that hateth me, hateth my Father also; and, as it is, they have both seen and hated me and my Father too.

I have told you these things, that, when the time for their accomplishment comes, ye may remember that I myself told you about them.

I did not tell you this till now, because I was then remaining with you for some time longer. Now, however, I am returning to him who sent me, and yet, none of you ask me: 'Whither goest thou?' although your hearts are filled with grief because of all (this) that I have told you. Indeed, I have still many things to say unto you, but ye cannot bear them now.

(2.) *Jesus tells the Eleven that he must go away, but will come again.*

Let not your heart be troubled, neither let it be afraid. Believe in God, and trust in me also.

In my Father's Kingdom there are many realms. If it were not so, I would have told you, for I am going to prepare a place for you all. But, if I go to prepare a place for you, I will return, and will take you to be with me, so that where I am, there ye may be also.

In a little while the world will see me no more, but ye shall see me; and, because I shall be always living, ye shall be living also.

I will not leave you bereaved for ever: I will come again unto you. In a little while ye will see me no more, and then, in a little while, ye will see me again.

I cannot speak with you much more now, for the spirit that rules this world is coming—not that he hath anything in (and he hath no) sympathy with me: but he will have dominion for a time, that the world may see that I love the Father, and that I do always as the Father hath given me commandment.

Be not disheartened, neither be dismayed.

Ye heard me say just now: 'I must go away, but will return to you.' If ye really loved me ye would have been glad, because I am going to the Father. For the Father is greater than I. This I have told you now, before it comes to pass, that when it comes to pass ye may still believe in me.

In a little while ye will see me no more, and then, in a little while, ye will, indeed, see me again.

At this, some of his disciples said to one another: "What *does* this mean that he saith to us—'In a little while ye will see me no more, and then, in a little while, ye will, indeed, see me again'? and 'because I go to the Father'? What does he mean by 'In a little while'? " they kept saying. "We do not know what he means."

Jesus perceived that they wanted to ask him a question, and said: "Are ye trying to find out from one another what I meant by saying 'In a little while ye will see me no more, and then, in a little while, ye will indeed see me again'? Most solemnly I tell you, that ye will weep and lament, but the world will rejoice. Ye will, indeed, be sorrowful; nevertheless, your sorrow will, ultimately, turn into joy. A woman when she is in travail hath sorrow, because her hour hath come; but no sooner is she delivered of the child than she forgetteth her anguish because of her joy that her child is born (has come safely into the world). So ye, in like manner, have sorrow now; but I shall see you again, and your hearts will rejoice, and no one shall rob you of your joy. In that day ye will ask me no questions.

THESE THINGS HAVE I SPOKEN TO YOU IN PROVERBS (veiled language). THE TIME IS COMING WHEN I SHALL NO LONGER SPEAK TO YOU IN PROVERBS, BUT WILL TELL YOU ABOUT THE FATHER IN PLAIN WORDS. AT THAT TIME YE WILL MAKE YOUR REQUESTS IN MY NAME, AND I DO NOT PROMISE TO ASK THE FATHER ON YOUR BEHALF, FOR THE FATHER HIMSELF LOVETH YOU, BECAUSE YE HAVE LOVED ME, AND HAVE BELIEVED THAT I CAME FORTH FROM THE FATHER. I CAME FROM THE FATHER, AND HAVE COME INTO THE WORLD, AND NOW (AGAIN) I AM LEAVING THE WORLD, AND I AM GOING TO THE FATHER."

His disciples say: "Lo, now speakest thou plainly, and not in parables. Now we know that thou hast all knowledge, and needest not to wait for questions. Through this, we believe that thou didst come forth from God."

Jesus answered them: "DO YE NOW, AT LAST, BELIEVE THIS? AND DO YE KNOW THE WAY WHITHER I GO?"

Thomas saith unto him: "Lord, we know not whither thou goest. How can we know the way?"

Jesus said unto him: "I AM THE WAY, AND THE TRUTH, AND THE LIFE: NO ONE COMETH UNTO THE FATHER BUT BY ME. IF YE (ALL OF YOU) KNEW ME, YE WOULD ALSO KNOW MY FATHER (IF YE FULLY KNEW ME, YE WOULD FULLY KNOW MY FATHER ALSO). BUT FROM HENCEFORTH, YE BOTH KNOW HIM, AND HAVE SEEN HIM."

(3.) *Jesus promises to send the Comforter.*

"(Yet) Nevertheless, I tell you the truth. It is expedient for you that I go away, for, unless I go away, the Comforter (Advocate) will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, of righteousness, and of judgment. Of sin, because they did not believe in me; of righteousness, because I am going to the Father, and ye will no longer see me; of judgment, because the prince of this world is under sentence.

In most solemn truth I tell you, that if ye shall ask anything of the Father in my name, he will give it you. Hitherto ye have not asked for anything in my name. Ask, and ye shall receive, that your hearts may be filled with joy.

For, whatsoever any of you ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do.

Ye are my witnesses, because ye have been with me from the beginning. But, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, he will bear witness of me.

When he, the Spirit of Truth, is come, he will guide you into all the truth, for he will not speak from himself (as if originating himself what he says), but what things soever he hears, these he will speak; and he will declare unto you the things that are to come. He will glorify me; because he will take of mine, and will make it known unto you. Everything that the Father hath is mine: that is why I said that the Spirit of Truth taketh of what is mine and will make it known unto you.

I have spoken these things unto you, while yet abiding with you. But the Comforter (even) the Holy Spirit, whom the Father will send at my request, will teach you everything, and will bring to your remembrance all that I have said unto you.

In that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments and obeys them (keepeth them), he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will clearly reveal myself to him."

Jude (not Judas Iscariot) said unto him: "Lord, how is it that thou wilt reveal thyself unto us, and not unto the world?" Jesus answered: "If a man love me, he will obey my word, and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not, keepeth not my word: and yet the word to which ye are listening is not mine, but the Father's who sent me.

If ye love me ye will keep my commandments; and I will pray the Father, and he will give you another Comforter, to be for ever with you, namely, the Spirit of Truth—that Spirit whom the world cannot receive, because it does not behold him or know him. Ye know him, because he abideth with you, and is in you.

THESE THINGS HAVE I SPOKEN UNTO YOU, IN ORDER THAT I MAY HAVE JOY IN YOU, AND THAT YOUR JOY MAY BE PERFECT.

PEACE I LEAVE WITH YOU. MY OWN PEACE I GIVE UNTO YOU. NOT AS THE WORLD GIVETH GREETING GIVE I YOU MY PEACE. ARISE, LET US NOW BE GOING."

When Jesus had ended his long Farewell-Talk with the Eleven, he rose from table and the disciples with him; and (as the custom was) they sang a Psalm.

Note.—The custom, at the Passover Supper, was, on rising from table, to stand and recite the Prophecy of the Sufferings and Resurrection of the Messiah.

[In these Poems Jesus saw the picture of his own destiny—his struggles, death, and triumph.]

Here shall be chanted PSALM 89, (v. 37 to the end): "Lo! Thou hast abhorr'd and forsaken thine Anointed."

After which follows the third portion of the LESSON:

HIS LAST PRAYER, AGONY IN THE GARDEN AND BETRAYAL.

(b.) AS THEY LEAVE THE UPPER ROOM, JESUS ADDS A FEW PARTING WORDS.

Now when they had sung the Psalm, and were about to leave the house, Jesus again spake to them all, saying: "When I sent you out formerly, without purse, or wallet, or shoes, did ye lack anything?" They answered: "No, nothing."

Then he said unto them: "But now I say, let him that hath a purse take it, and likewise a wallet; and him let that hath no sword, sell a garment and buy one; for I tell you that the Scripture: 'He was reckoned with the transgressors' "

[*The full passage is this:*

"I will grant him the spoil with the great,
"And he shall divide the spoil with the strong;
"Because he hath poured out his soul unto death,
"And was numbered with the transgressors:
"And he bare the sins of many
"And pleaded for all evil doers."—Isaiah liii. 10 to 12.]

must yet be fulfilled in me. And, indeed, all that refers to me will soon find its fulfilment."

They said unto him: "Master! See! here are *two* swords." But Jesus (perceiving that they understood not) replied: "Enough! Enough!" And having spoken these parting words, he left the Upper Room, followed by his disciples.

Note.—The house where they had celebrated the Passover was, probably, on Mount Zion. If so, they would, probably, leave the city by one of the southern gates, and pass through gardens and vineyards towards the slope of Olivet.

(c.) AS THEY PASS THROUGH THE VINEYARDS TOWARDS OLIVET, JESUS TELLS THEM THE PARABLE OF THE TRUE VINE.

And they went out of the City, and made their way as usual to the Mount of Olives. And, as they passed through the vineyards outside Jerusalem, towards the brook Kidron, Jesus said to his disciples: "I am the true Vine, and my Father is the Vine-Grower. Any of my branches that bear no fruit, he taketh away; but every branch that beareth fruit, he cleans, that it may bear more fruit. Already ye are cleansed through the teaching and training which I have given you. Abide (rest) united to me, and I will abide (rest) united to you; for as a branch, unless it remains united to the vine, cannot bear fruit of itself, so no more can ye, unless ye abide united to me; for I am the Vine, and ye are the Branches. They that remain united to me, and to whom I remain united, are those who bear abundant fruit; for apart from me ye can do nothing. Anyone who does not remain united to me, being thrown away as an unfruitful branch, at once withers up. Such branches are gathered together and cast into the fire, and are burnt.

If ye abide in me, and my teaching abides in your hearts, ask whatever ye will, and ye shall receive it.

It is by your bearing abundant fruit, and being thus true disciples of mine, that my Father is honoured.

As the Father hath loved me, even so have I loved you. Abide ye in my love always.

If ye lay my commands to heart, ye will abide in my love, even as I have laid my Father's commandments to heart, and abide always in his love.

This is the commandment that I give you: '(That ye) Love one another, even as I have loved you.' Greater love hath no man than this, that a man lay down his life for his friends; and ye are my friends, if ye do what I command you.

No longer do I call you 'servants,' because a servant knoweth not what his master doeth; but I have called you 'friends,' because I have made known to you everything that I have learnt from my Father.

It was not ye who chose me, but I who chose you; and I sent you forth, that ye might bear fruit—fruit that should be lasting. This is my commandment to you: '(that ye) love one another,' so that the Father may grant you whatever ye shall ask him as followers of me.

THESE THINGS I HAVE TOLD YOU THAT IN ME YE MAY HAVE PEACE. IN THE WORLD YE WILL FIND TROUBLE, BUT, BE OF GOOD CHEER, I HAVE OVERCOME THE WORLD."

(d.) WHEN THEY REACH THE BROOK OF THE CEDARS, JESUS PAUSES, AND OFFERS UP A LAST PRAYER FOR HIMSELF, HIS DISCIPLES, AND HIS CAUSE.

And when they came to the brook Kidron (Cedar), Jesus, lifting up his eyes to heaven, uttered this prayer:

1.—*He prays for Himself.*

"Father, the hour is come, glorify (honour) thy Son, that thy Son may glorify (honour) thee. Thou hast given him authority over all mankind, so that he may give eternal life to all those whom thou hast given him. And this is the true life, which endures for ever: to know thee to be the only true God, and to recognize that Jesus Christ was thy Messenger (know him whom thou hast sent).

I have honoured thee on earth by finishing the work, which thou gavest me to do. And now, Father, do thou honour me in thine own presence with the honour which I had at thine own side before ever the world began.

2.—*He prays for His eleven faithful Apostles.*

I have revealed thee (thy will) (thy perfections) to the men whom thou gavest me out of the world; they were thine, and thou gavest them to me; and they have laid thy message to heart: and they recognize now that everything that thou gavest me did come from thee; for the truths, which thou didst teach me, I have taught unto them, and they have received them, and have known for certain (clearly understood) that it was from thee that I came, and have believed that I was thy Messenger (that thou didst send me) (it was thou that sent me).

I pray (am praying) (intercede) for them; I (am not praying) do not pray for the world, but I pray for those whom thou hast given me, because they are thine—as, indeed, all that is mine is thine, and all that is thine is mine—for they are thine own, and in them I am crowned with glory (I am honoured in them).

No longer now am I to be in the world, but they will still be in it, and I am coming to be with thee.

Holy Father, keep them faithful to the knowledge of thyself, which thou hast given me to make manifest, that they may be one as we are one. While I was with them I keep them true to that knowledge—the knowledge which thou gavest me to make manifest—and I guarded them; and not one of them has been lost, (but the son of perdition) except the one (doomed to destruction) who was bound to be lost that the Scripture might be fulfilled.—[*Psalm CIX*, 2-13.]

But, now I am coming to be with thee; and I am speaking these words, while still in the world, that they may have my own gladness (happiness) (joy), in all its abundance, filling their hearts.

I have given them thy Message; and the world has hated them, because they do not belong to the world, just as I do not belong to the world.

I do not pray thee to take them away out of the world, but to protect them from (the) evil (one). They do not belong to the world, just as I do not belong to the world.

The Message thou hast sent is truth. Make them devoted to the truth. Just as I am thy Messenger to the world, so are they my Messengers to it, and it is for their sakes that I am devoting myself, so that they also may be truly devoted.

3. He prays for His future followers.

But, it is not only for these that I am praying, but also for all those who become believers in my teaching through them, that they may be all one—so that, just as thou, Father, art united with me, and I with thee, they also may be united with us—and thus that the whole world may believe that thou didst send me.

And the honour which thou hast given me I have given unto them, that they may be one, just as we are one—I united with them, and thou united with me—that so they may be united perfectly, and thus the world may come to understand that I am thy Messenger, and that thou dost love them with the same love as that with which thou dost love me.

Father, my desire, for all those whom thou hast given me, is, that they may be at last with me where I shall be; so that they may see the glory which thou hast given me: for thou didst love me before the creation of the world. O righteous Father, though the world has failed to recognise thee, I have recognised thee; and these men have perceived that I was thy Messenger. To them I have made thee known,—and still will make thee known for ever,—so that the same love, with which thou hast loved me, may dwell in their hearts, as I myself will ever dwell in them."

(c.) JESUS CROSSES THE BROOK KIDRON
(cf. Julius Cæsar crossing the Rubicon).

Now, as soon as Jesus had offered up this (his last) prayer for his disciples, he went over the brook Kidron. And when they had all crossed, he said to his disciples: "All ye will be offended [and made to (falter) stumble] because of me this night, and ye will all fail in your fidelity to me. For it is written: "I will smite the shepherd, and the sheep of his flock will be scattered in all directions."—[*Zacharia XIII. 7.*]

But Peter cried out: "Though all others should desert thee, yet will I never fail thee!" Jesus said unto him: "Once more I tell thee solemnly, that this day—nay, this very night—before the cock crow twice, thou shalt have denied me thrice."

But Peter spake the more vehemently: "Even if I should have to *die* with thee, yet would I *never* deny thee!" And this, in like manner also, said they all.

Now, when they had crossed the Ravine of the Cedars, they went up towards the Mount of Olives, where there was a Garden, into which, as he was wont, he entered, himself and his disciples. And as they entered the Garden he said: "LISTEN! THE HOUR IS COMING, NAY, IS ALREADY COME, WHEN YE MUST ALL BE SCATTERED, EVERY ONE TO HIS OWN HOME, LEAVING ME ALONE. AND YET, I SHALL NOT BE ALONE, BECAUSE THE FATHER IS EVER WITH ME. BUT REMEMBER! AFTER THAT I AM RISEN FROM THE DEAD (TO LIFE AGAIN) I SHALL GO TO GALILEE AND MEET YOU THERE ONCE MORE (GO BEFORE YOU INTO GALILEE) (GO AND MEET YOU IN GALILEE)."

PART III.—*THE AGONY IN THE GARDEN OF GETHSEMANE.*

And they came to a place called Gethsemane (which is, being interpreted, the Oil Press).

And when he was come to his favourite spot, he said to his disciples: SIT YE HERE, AND PRAY THAT YE ENTER NOT INTO TEMPTATION.

And he took with him Peter and James and John, and began to be greatly amazed, and to be sore troubled. So he said unto them: MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH. ABIDE YE HERE, AND WATCH WITH ME, WHILE I GO AND PRAY YONDER.

And he went forward a little further, till he was parted from them about a stone's cast. Then he kneeled down and fell on his face on the ground, and prayed that, if it were possible, the hour might pass from him.

And he cried: ABBA FATHER, ALL THINGS ARE POSSIBLE UNTO THEE; TAKE AWAY THIS CUP FROM ME. NEVERTHELESS, NOT WHAT I WILL, BUT WHAT THOU WILT.

But, when he rose up from his prayer and was come to his disciples, he found them sleeping for sorrow. He said, therefore, unto them. WHY DO YE SLEEP? RISE UP AND PRAY, THAT YE ENTER NOT INTO TEMPTATION.

Again he went away a second time and prayed, saying: FATHER, IF THOU BE WILLING, REMOVE THIS CUP FROM ME. NEVERTHELESS, NOT MY WILL, BUT THINE, BE DONE.

And he cometh and findeth them again sleeping, and saith unto Peter: SIMON, SLEEPEST THOU? COULDEST THOU NOT WATCH WITH ME ONE HOUR. WATCH AND PRAY LEST YE ENTER INTO TEMPTATION; THE SPIRIT TRULY IS WILLING, BUT THE FLESH IS WEAK.

And he left them again, and went away and prayed a third time, saying: O MY FATHER, IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME. NEVERTHELESS, NOT WHAT I WILL, BUT AS THOU WILT.

And, being in an agony, he prayed more earnestly: O MY FATHER, IF THIS CUP MAY NOT PASS FROM ME, EXCEPT I DRINK IT, THY WILL BE DONE.

And his sweat became as it were great drops of blood falling down upon the ground. Then there appeared unto him an angel from Heaven, strengthening him.

And he cometh to his disciples the third time, and findeth them asleep again (for their eyes were heavy), neither wist they what to answer him.

And he said unto them: SLEEP YOUR SLEEP TO AN END NOW, AND LEAVE YOUR REST; YE HAVE HAD ENOUGH. FOR LO, THE HOUR IS COME WHEN THE SON OF MAN IS BETRAYED INTO THE HANDS OF THE WICKED. RISE UP, AND LET US BE GOING. BEHOLD, HE THAT DOTHTH BETRAY ME IS AT HAND.

PART IV.—*THE BETRAYAL.*

Now Judas, who betrayed him, also knew the place, for Jesus oftentimes resorted thither with his disciples.

Judas, then, having received a band of Soldiers and Officers from the Chief Priests and the Pharisees and Elders, cometh with a great multitude, with lanterns and torches, and swords and staves.

While, therefore, Jesus was yet speaking, behold, the multitude came near; and he that was called Judas, one of his own chosen twelve, went before them, and drew near unto Jesus to kiss him.

Jesus, therefore, knowing all things that were coming upon him, went forward and said unto them: WHOM SEEK YE? They answered him: "Jesus of Nazareth." Jesus saith unto them: I AM HE.

And Judas also, which betrayed him, was standing with them.

As soon, then, as he said unto them, I AM HE, they went backward and fell to the ground.

Again, therefore, he asked them: WHOM SEEK YE? And they said: "Jesus of Nazareth." Jesus answered: I HAVE TOLD YOU THAT I AM HE. IF, THEREFORE, YE SEEK ME, LET THESE GO THEIR WAY.

This he said that the saying might be fulfilled which he had spoken: OF THOSE WHOM THOU GAVEST ME, I LOST NOT ONE, AND NOT ONE OF THEM PERISHED BUT THE SON OF PERDITION THAT THE SCRIPTURE MIGHT BE FULFILLED.

Now he that betrayed him had given them a sign, saying: 'Whomsoever I shall kiss, that same is he; take him, hold him fast, and lead him away safely.'

As soon, therefore, as he was near, he came straightway up to Jesus to kiss him.

Jesus, therefore, said unto him: FRIEND, WHEREFORE ART THOU COME ? And Judas said: "Hail Master!" and kissed him. Then the rest laid their hands on him, and seized him.

But Jesus said unto Judas: JUDAS, BETRAYEST THOU THE SON OF MAN WITH A KISS ?

Now, when they that were about him saw what would follow, they said: "Lord, shall we smite with the sword ?"

And behold, one of them that were with Jesus, Simon Peter, having a sword, stretched out his hand, and drew it, and struck a servant of the High Priest, and cut off his right ear. (The servant's name was Malchus.)

But Jesus said unto Peter: PUT UP AGAIN THY SWORD INTO THE SHEATH. FOR ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD. THE CUP WHICH THE FATHER HATH GIVEN ME, SHALL I NOT DRINK IT? THINKEST THOU THAT I CANNOT EVEN NOW PRAY TO MY FATHER, AND HE WILL INSTANTLY SEND ME MORE THAN TWELVE LEGIONS OF ANGELS? BUT HOW, THEN, COULD THE SCRIPTURES BE FULFILLED, THAT THUS IT MUST BE.

And Jesus said unto Malchus: SUFFER THUS FAR, BUT NO MORE, and touching his ear he healed him.

In that same hour said Jesus unto the Chief Priests, and Captains of the Temple, and the Elders, which were come to him, and to the multitude: ARE YE COME OUT AS AGAINST A THIEF, WITH SWORDS AND SPEARS, TO SEIZE ME? I STOOD DAILY WITH YOU IN THE TEMPLE TEACHING, AND YE TOOK ME NOT, NOR LAID HOLD ON ME, NOR STRETCHED FORTH YOUR HANDS AGAINST ME. BUT ALL THIS IS COME TO PASS THAT THE SCRIPTURES OF THE PROPHETS MAY BE FULFILLED; AND THE SCRIPTURES MUST BE FULFILLED. THIS IS YOUR HOUR, AND THIS THE POWER OF DARKNESS.

Then all the disciples forsook him and fled.

And there was following him a certain young man, having a linen cloth cast about his naked body, and the men laid hold on him, and he left the linen cloth, and fled from them naked.

Here shall be chanted

PSALM 88 (from THE ABBOTSHOLME PSALTER): "O Yahweh, all day I have called for help."

After which follows the fourth portion of the LESSON:

THE FIVE-FOLD TRIAL BEFORE ANNAS, CAIAPHAS, PILATE, HEROD, & THE MUL- TITUDE.

PART V.

THE TRIAL BEFORE ANNAS THE AGED EMERITUS HIGH PRIEST

Then the band, and the Chief Captain and the Officers of the Jews, that had laid hold of Jesus, led him away. And first they took him to the old High Priest, Annas, who was Father-in-law to Caiaphas, who was the new High Priest that year.

And the High Priest Annas asked Jesus about his disciples, and about his teaching.

Jesus answered him: "WHY DOST THOU ASK ME WHAT I TAUGHT? I HAVE SPOKEN, NOT MERELY PRIVATELY, BUT OPENLY TO THE WORLD. I HAVE TAUGHT IN YOUR SYNAGOGUES, AND EVEN IN THE TEMPLE, WHITHER ALL THE JEWS RESORT. ASK THEM THAT HEARD ME: SURELY THEY KNOW THE THINGS THAT I SAID."

When he had thus spoken, one of the Officers standing by struck Jesus with the palm of his hand, saying: "Dost thou answer the High Priest so?"

Jesus answered him: "IF I HAVE SPOKEN EVIL BEAR WITNESS OF THE EVIL; BUT, IF WELL, WHY DOST THOU SMITE ME?"

Then Annas sent him bound unto Caiaphas, the High Priest.

[It was this Caiaphas who had given counsel to the Jews, saying: 'It is expedient that one man should die for the people, rather than that the whole nation should perish.' (See *John XI. 47-57.*)]

They then that had charge of Jesus, led him away to the Palace of the High Priest, Caiaphas, where the Lawyers and Elders and all the Chief Priests were gathered together.

PART VI.—*PETER'S DENIAL AND REMORSE.*

And Simon Peter followed him afar off, unto the High Priest's Palace, to see the end; and so did another disciple.

Now that disciple was known to the High Priest, and he went in with Jesus into the Court of the High Priest.

But Peter was standing outside at the door. Then went out that other disciple (John), which was known to the High Priest, and spake unto her that kept the door, and brought in Peter.

The maid that kept the door said therefore unto Peter: "Art thou also one of this man's disciples?" He said: "I am not."

Now the servants and officers had kindled a fire of coals in the middle of the hall, for it was cold, and they were sitting and standing round, warming themselves. And Peter was with them, warming himself at the fire.

And as Peter was sitting beneath in the Palace, with the officers and warming himself in the light of the fire, there cometh a damsel, one of the maids of the High Priest, and when she saw Peter, she looked intently at him, and said: "Thou also wast with the Nazarene, even Jesus of Galilee."

And he denied before them all, saying: "Woman, I know him not: neither know I, nor understand I, what thou sayest."

And he went out into the Porch, and the cock crew.

And, when he was gone out into the Porch, another maid saw him, and said unto them that were there: "This fellow also was with Jesus of Nazareth." But he denied with an oath, saying: "I do not know the man."

And about the space of one hour after, another servant saw him, and said: "Art not thou also one of his disciples?" And Peter denied it, and said: "Man, I am not."

Then one of the servants of the High Priest, being a kinsman of him whose ear Peter cut off, cried: "Did not I see thee with him in the garden?"

And all they that stood by came up to Peter, and said: "Surely thou art one of them, for thou art a Galilean, and thy speech betrayeth thee."

Then he began to curse and to swear, saying: "I know not this man of whom ye speak."

And immediately, while he yet spake, the cock crew the second time.

And the Lord turned and looked upon Peter.

And Peter called to mind the word of the Lord, how he had said unto him: 'BEFORE THE COCK CROW TWICE, THOU SHALT DENY ME THRICE.' And he went out and, as he thought thereon, he wept bitterly.

PART VII.

THE TRIAL BEFORE CAIAPHAS, THE NEWLY APPOINTED HIGH PRIEST.

Now, as soon as it was day, the Elders of the people and the Chief Priests and the Lawyers who were assembled together, had Jesus brought before the Council called the Sanhedrim. And the Chief Priests and the whole Sanhedrim sought for evidence against him so that they might have him put to death; but they found none. Then they sought for false witnesses: and many bare false witness against him, but their evidence did not agree together. At the last, two false witnesses came, who stood up and gave false evidence against him, saying: "We heard this fellow say: 'I am able to destroy this Temple of God, which is made with hands, and I will destroy it, and within three days I will build another made without hands.'" But not even so did their evidence agree together. And many other things spake they against him, reviling him.

At length the High Priest arose, and advancing into the midst of them, asked Jesus, saying: "Dost thou answer nothing? Hearest thou not what these witness against thee? What is the meaning of it all?" But Jesus held his peace and answered nothing.

Again, the second time, the High Priest questioned him, saying: "Art thou the Christ, the Son of the Blessed?"

Jesus answered him: "IF I TELL YOU I AM, YOU WILL CERTAINLY NOT BELIEVE, AND IF I ASK YOU QUESTIONS YOU WILL CERTAINLY NOT ANSWER ME NOR LET ME GO."

Then the High Priest spake unto him the third time, saying: "I adjure thee by the Living God that thou tell us, on thy oath, if thou be in very truth the Anointed One (the Messiah or Christ) the Son of God."

And Jesus answered him: "THOU HAST SAID THE TRUTH, FOR BY THY QUESTION THOU DOST ACKNOWLEDGE THAT I AM. NEVERTHELESS, I TELL YOU PLAINLY, I AM."

Thereupon they cried out with one voice: "Thou, then, art the Son of God?"

He answered: "IT IS AS YOU SAY. I AM HE: AND HEREAFTER YE SHALL SEE THE SON OF MAN COMING ON THE CLOUDS OF HEAVEN, SEATED AT THE RIGHT HAND OF THE OMNIPOTENCE (OR POWER) OF GOD." (*Ps. CX. 1. Dan. VII. 13.*)

Then the High Priest rent his robes and cried out: "He hath spoken blasphemy, what further need have we of witnesses? See, now we have heard his blasphemy, we ourselves have heard it from his own mouth. What think ye?"

With one voice they all condemned him, saying: "He is worthy of death."

Then did they spit in his face, and did buffet him, some with the open hand, and some with the fist. The servants also that guarded him mocked him and smote him, and after they had blindfolded him and covered his face, struck him on the head and asked him, saying: "Prove thyself a prophet, thou Christ, and tell us who it was that smote thee."

Then all the Chief Priests and Elders of the people took counsel against Jesus how they might have him put to death, and the Chief Priests, after the consultation with the Elders and Lawyers and the whole Council, bound Jesus again and led him away to deliver him unto Pontius Pilate, the Roman Governor.

PART VIII.—THE FIRST TRIAL BEFORE PONTIUS PILATE, THE ROMAN GOVERNOR: IN THE PRESENCE OF THE SANHEDRIM, CONSISTING OF THE CHIEF PRIESTS, THE LAWYERS AND THE ELDERS.

Now it was still early when the Chief Priests together with the Lawyers and Elders, even the whole Council, brought Jesus from the Palace of Caiaphas unto the Prætorium (that is to say, the Hall of Judgment), unto Pilate, the Roman Governor. But they themselves would not go into the Judgment Hall, that they might not thereby be defiled, but might eat the Passover.

Pilate, therefore, went out unto them and said: "What accusation is it that ye have to bring against this man?"

They answered and said unto him: "If this man were not an evil doer, *we* should not have delivered him up unto thee."

Pilate answered them: "Take him *yourselves* and judge him according to *your* law."

But, that the word of Jesus might be fulfilled which he spake signifying by what manner of death he was to die, the Jews replied: "It is not legal for *us* to put any man to death." And then they began to accuse Jesus, saying: "We found this fellow perverting the nation, forbidding them to give tribute unto Cæsar, and claiming that he is himself their Anointed King."

Pilate, therefore, entered again into the Palace and, calling Jesus, said unto him: "Art *thou* the King of the Jews?"

Jesus answered him: "SAYEST THOU THIS OF THYSELF, OR DID OTHERS TELL IT THEE CONCERNING ME?"

Pilate answered: "Am *I* a Jew? The Chief Priests of *thine own* nation have delivered thee unto me. What hast thou done?"

Jesus answered: "MY KINGDOM IS NOT OF THIS WORLD. IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY SERVANTS HAVE FOUGHT, THAT I MIGHT NOT BE DELIVERED TO THE JEWS; BUT, IN VERY TRUTH, MY KINGDOM IS NOT OF THIS WORLD."

Pilate, therefore, said unto him: "Thou *art*, then, a King?"

Jesus answered: "THOU SAYEST RIGHTLY THAT I AM A KING. TO THIS END WAS I BORN, AND FOR THIS CAUSE CAME I INTO THE WORLD—THAT I SHOULD BEAR WITNESS TO THE TRUTH. EVERYONE THAT LOVES THE TRUTH LISTENS TO MY VOICE."

Pilate saith unto him: "What is truth?" and no sooner had he said these words than he immediately went out again to the Jews and said unto them: "I find in him no crime at all."

Then the whole company of them roused themselves, and the Chief Priests accused him of many things. Pilate, therefore, went in again and asked him saying: "Knowest thou not how many things they accuse thee of? Answerest thou nothing?" But Jesus no more answered anything, so that Pilate greatly marvelled.

Then Pilate went out and said to the Chief Priests again: "I find no fault in this man." But they were the more urgent, and violently insisted, saying: "He stirreth up the people throughout all Judæa with his teaching, and beginning from Galilee, has come at length even unto this Holy City."

Now when Pilate heard of Galilee he asked whether the man were a Galilean; and learning that he belonged to Herod's jurisdiction, he sent him unto Herod, who happened to be in Jerusalem at that very moment.

PART IX.

THE TRIAL BEFORE HEROD ANTIPAS, THE TETRARCH OF GALILEE.

Now, when Herod saw Jesus, he was exceeding glad, because, for a long time, he had been wishing to see him, as he had heard many things about him, and hoped to see some miracles performed by him.

So Herod questioned him at great length in many words, while the Chief Priests and Lawyers stood there, vehemently accusing him. But Jesus answered nothing.

Then Herod, amused at the claims of Jesus, but considering the affair of little account, made fun of him; and ordered his soldiers to array him in gorgeous apparel and take him Back to Pilate.

And Herod and Pilate became friends with each other that very day, for hitherto, for some time, they had been at enmity with one another.

PART X.

THE SECOND TRIAL BEFORE PONTIUS PILATE, THE ROMAN GOVERNOR: THIS TIME, NOT ONLY IN THE PRESENCE OF THE SANHEDRIM, BUT ALSO IN FULL VIEW AND HEARING OF THE MULTITUDE ASSEMBLED BEFORE THE PRÆTORIUM.

Once more, therefore, Pilate called together the Chief Priests and Rulers of the people and said to them: "Ye brought unto me this man as one that perverteth the people; and, see, I, having examined him, found no fault in him concerning those things whereof ye accused him.

No, nor yet Herod; for I sent you all to him, and he hath sent the man back to me. We can see, therefore, that Herod deems that nothing has been done by the man deserving of death. I will, therefore, simply have him lightly scourged and set him free."

Now, every year, at the Feast of the Passover, the Governor was obliged, owing to a custom, to release some prisoner, whichever one, namely, the multitude might choose.

And there lay in the prison at this time, in chains, a notorious criminal, named Barabbas (that is, being interpreted, "the Son of a Priest"), who had committed murder during a certain sedition or insurrection made in Jerusalem, and who, on account of this riot and the murder, had been cast into prison, together with the others who had made the insurrection with him.

At this moment, then, the multitude, crowding near, began to cry out, desiring Pilate to grant them, as he had ever done before, the usual favour; and Pilate, wishing to release Jesus, spake unto the crowd, as they thronged up to him, and said: "Ye have a custom that at the Passover I should release unto you a prisoner. Will ye be satisfied, then, if I release unto you the so-called 'King of the Jews'?"

But the Chief Priests had already persuaded the multitude that they should demand the release of Barabbas and destroy Jesus. The crowd, therefore, cried out with one voice: "Nay, not this man; away with him, and release unto us Barabbas."

But the Governor, anxious to release Jesus (because he knew that the High Priests had handed him over out of envy and jealousy), spake the second time unto the crowd, saying: "Which, now, of the twain will ye that I release unto you, Barabbas the murderer, or Jesus the so-called Anointed King?" They cried out: "Barabbas." "What then," said Pilate, "shall I do with Jesus, the so-called Christ, whom ye call the 'King of the Jews'?" With one voice they cried out: "Let him be crucified."

Now, while Pilate was sitting on the Judgment Seat, his wife sent to him saying: "Do thou nothing against that innocent man, for I have suffered much during the night in a dream because of him."

Again, therefore, Pilate spake unto them, earnestly desiring to release Jesus: but they cried out furiously: "Crucify him, Crucify him." Then Pilate said unto them the third time: "Why, what evil hath he done? I have found no cause of death in him. I will, therefore, lightly punish him and let him go." But they urgently insisted, demanding with frantic outcries that he should be crucified; and the voices of the Chief Priests and the clamour of the crowd prevailed.

For now that Pilate saw he could not persuade them, but that, on the contrary, a tumult was arising, he took some water and washed his hands before the multitude saying: "I am innocent of the blood of this righteous man. See ye to it." Then answered all the people with one voice and said: "His blood be on us, and on our children."

So Pilate, anxious to pacify the mob by yielding to their demands, gave sentence that it should be as they wished: and he set at liberty him that had been cast into prison for riot and murder, for whose pardon they clamoured; but Jesus, in whom he had found no crime, he condemned in accordance with their will. He released, therefore, Barabbas unto them, and after he had scourged Jesus he delivered him over to the Soldiers to be crucified.

PART XI.—THE CRUEL MOCKERY & ILL-USAGE
OF JESUS BY THE ROMAN SOLDIERS.

Then the Soldiers of the Governor took Jesus and led him away into the Court of the Palace (called the Prætorium); and they called together the whole band, that they might make sport of him. And after they had stripped him of his clothes and put on him a purple and scarlet robe, they plaited a wreath of thorny twigs for a crown, and put it upon his head, and placed a reed into his right hand for a sceptre. Then they marched up to him and saluted him, shouting in a mocking voice: "Hail! 'King of the Jews'!" After this they spat upon him, and smote him with the palms of their hands, or, taking the reed, struck him on the head. Then, kneeling before him and bending low, they pretended to worship him.

Again went Pilate out with him to the Jews and said: "See! I bring him forth unto you, that ye may clearly understand that *I* find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe, and Pilate said to them: "Behold the man!"

As soon, then, as the Chief Priests and Officers saw him, they cried out: "Crucify him! Crucify him!" Pilate said unto them: "Take him *yourselves* and crucify him, for *I* find no crime in him." But the Jews answered him: "We have a law, and by that law he ought to die, because he made himself out to be the Son of God."

Now, no sooner did Pilate hear this saying than he was more than ever afraid, so he took Jesus, and entered again into the Judgment Hall, and said unto him: "Whence art thou?" But Jesus gave him no answer.

Then saith Pilate unto him: "Speakest thou not even unto *me*? Dost thou not know that I have power to release thee, and have power to crucify thee?" Jesus answered him: "THOU COULDEST HAVE NO POWER AGAINST ME, UNLESS IT WERE GIVEN THEE FROM ABOVE. THEREFORE, HE THAT BETRAYED ME AND DELIVERED ME UP TO THEE HATH THE GREATER SIN."

On receiving this answer, Pilate once more sought hard to release him, but the Jews cried out: "If thou let this man go, thou art not Cæsar's friend. Everyone that maketh himself a king speaketh against Cæsar." [Everyone that sets himself up to be a king shows himself a rebel against the Emperor Tiberius Cæsar.]

When Pilate heard these words, he brought Jesus forth and made him sit down on the Seat of Judgment in a place called The Pavement, or, in Hebrew, Gabbatha.

Now it was the day of preparation for the Passover (and drawing towards noon, that is to say, the sixth hour); and Pilate said unto the Jews: "Behold your King!" But they cried out: "Away with him! away with him! Crucify him!" Pilate saith unto them: "Shall I crucify your King?" The Chief Priests answered: "We have no King but Cæsar." Then finally Pilate delivered him up to be crucified.

Then shall be chanted

PSALM 69 (vv. 1-29): "Save me, O my God: for the waters are overwhelming me."

After which follows the fifth portion of the LESSON:

THE CRUCIFIXION OF JESUS AND THE SUICIDE OF JUDAS.

PART XII.

THE HORRIBLE SUICIDE OF THE TRAITOR JUDAS ISCARIOT.

Now, when Judas, who had betrayed Jesus, saw that he was condemned to death, he repented himself; and, crushed and terrified with remorse, he brought back the thirty pieces of silver to the Chief Priests and Elders, saying: "I have sinned, in that I have betrayed innocent blood." But they answered: "What is that to *us*? see *thou* to that."

So Judas cast down the pieces of silver in the Temple, and, departing, went straight-way and hanged himself; and falling headlong he burst asunder in the middle and all his bowels gushed out. This fact became known unto all the dwellers in Jerusalem, inso-much as that the place was called in their proper tongue Achel-damach (Aceldama), that is to say, the Field of Blood.

But the Chief Priests picked up the pieces of silver and said: "It is not lawful to put this into the Treasury, since it is the price of blood." So they took counsel and with the reward of iniquity bought the Potter's Field to bury strangers in, for which reason that field is called the Field of Blood unto this day. Then were fulfilled the words spoken by the Prophet Zacharia [NOT Jeremiah] saying: "And they took the thirty pieces of silver, the price of him that was valued, whom certain of the children of Israel did value, and gave them for the Potter's Field, as the Lord commanded them."

COMPARE

[*Zacharia XI. 12, 13, 14.* Thereupon I spake to them saying: "If it please you, give me my price, and, if not, let it be!" So they paid me my price—thirty silver shekels. But Iahweh commanded me, saying: "Cast it into the treasury—the goodly price that I had been prized at of them." So I took the thirty shekels and cast them into the treasure chamber in the Temple of Iahwe. Then brake I also my second shepherd's staff, "The Union," into pieces, in order thus to dissolve the brotherhood between Judah and Israel.]

AND

[*The Acts of the Apostles, I. 15 to 20.* It was on one of these days, that Peter stood up in the midst of the brethren, and said: "Brethren, it was necessary that the Scripture should be fulfilled;—the prediction, I mean, which the Holy Spirit uttered by the lips of David about Judas, who was guide to them that took Jesus. For Judas was numbered with us, and had obtained part of this ministry. Now, this man, having purchased a field with the reward of his iniquity, and falling there headlong, his body burst asunder in the midst and all his bowels gushed out. This fact became known unto all the dwellers at Jerusalem, so that that field is called in their proper tongue Achel-damach, that is to say, the Field of Blood. For it is written in the Book of Psalms "Let his habitation be desolate, and let no man dwell therein, and his office let another take." *Ps. lxix. 25-28.*]

PART XIII.—THE CRUCIFIXION.

Now, when the soldiers had grown tired of mocking Jesus, they took off from him the royal purple and put on him once more his own raiment; and then they led him out to crucify him. And he went out bearing the cross for himself.

But, as they led him out, they met a man of Cyrene, Simeon by name (the father of Alexander and Rufus), who was passing by, coming to the City from the country. Him they compelled to carry the cross, and on him they laid it that he might bear it after Jesus.

There were also two others, malefactors, led forth with him to be put to death.

And there followed a vast multitude of people. With them were also many women, who bewailed and lamented him. But Jesus, turning unto them, said: "DAUGHTERS OF JERUSALEM, WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES AND FOR YOUR CHILDREN. FOR, BEHOLD, A TIME IS COMING IN WHICH THEY WILL SAY, 'BLESSED ARE THE BARREN, AND THE WOMBS THAT NEVER BARE, AND THE BREASTS THAT NEVER GAVE SUCK.' THEN WILL THEY BEGIN TO SAY TO THE MOUNTAINS 'FALL ON US' AND TO THE HILLS 'COVER US.' FOR, IF THEY DO THESE THINGS TO THE GREEN TREE, WHAT WILL BE DONE TO THE DRY?" (or FOR, IF THEY DO THESE THINGS WHEN THE WOOD IS GREEN, WHAT SHALL BE DONE WHEN IT IS DRY?) [*Matthew XXIV. 19.*—Woe unto them that are with child, and to them that give suck in those days. *Isaiah II. 19.*—And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord and of the glory of his majesty, when he ariseth to shake terribly the earth. *Hosea X. 8.*—They shall say to the mountains, Cover us; and to the hills, Fall on us.]

So they brought him to a place called Calvary [Calvaria] (or, in the Aramean Language, Golgotha [Skull]), that is to say, the Place of a Skull [or Skull-ground]. Here they gave him to drink a mixture of wine and gall mingled with myrrh; but, when he had tasted thereof, he would not drink.

Then they nailed him to the cross. And the two criminals also were crucified with him: one on his right hand and the other on his left, with Jesus in the middle; that the Scripture might be fulfilled which saith: "He was numbered with the transgressors."—[*Isaiah LIII. 12.*]

It was about nine o'clock in the morning, that is to say, the third hour, when they crucified him.

And the four soldiers who had nailed Jesus to the cross (as soon as they had fixed his cross upright in the ground), took his garments (except his tunic) and divided them into four parts, for each soldier a part; but, as for the tunic, it was without seam, woven from the top in one piece. So they said to one another: "Let us not rend it, but cast lots for it whose it shall be." (This was done that the Scripture might be fulfilled, which saith: "They parted my garments among them and for my vesture did they cast lots."—*Ps. xxii. 18.*) These things, then, the soldiers did, and sitting down there they watched him, keeping guard, while the crowds stood looking on. Then prayed Jesus for the soldiers

that crucified him, saying: "FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO."

Now, Pilate had written the title of his offence, and had had it fastened to the cross over his head. The title was: "THIS IS JESUS OF NAZARETH, 'THE KING OF THE JEWS.'" And, as it was written in three languages, Hebrew, Greek, and Latin, and the place where Jesus was crucified was close to the City, the title was read by many of the Jews. Thereupon the High Priests of the Jews remonstrated with Pilate, saying: "Thou shouldest not have written 'This is the King of the Jews,' but only that *he said* 'I am the King of the Jews.'" But Pilate answered: "What I have written, I have written."

Now all they that passed by railed on Jesus, reviling him and wagging their heads at him, saying: "Ah, thou that wouldest pull down the Temple and build a new one in three days, save thyself. If thou be the Son of God, come down from the cross."

And the Soldiers also mocked him, going up to him and offering him vinegar, and saying: "If thou be the King of the Jews, save thyself."

The Rulers also kept uttering bitter taunts, saying: "He saved others; let him save himself, if he be the Anointed Christ, the Chosen One of God.—Let Christ, the 'King of Israel,' come down from the cross, that we may see and believe."

In like manner the Chief Priests, together with the Lawyers and Elders, taunted him, scoffing, and saying to one another: "He saved others; himself he cannot save! Is he not the 'Christ,' the 'King of Israel'?" Then, let him now come down from the cross, and we will believe in him. He trusted in God; let God deliver him now, if he will have him; for he said: 'I am the Son of God'!"

Even one of the two criminals, who were hanging crucified at his side, cast the same in his teeth, railing on him and saying: "Art not thou the Christ? If, then, thou be the Christ, save thyself and us." But the other answering rebuked him saying: "Dost not even thou fear God, seeing thou art in the same condemnation? But we, indeed, are suffering justly, for we are receiving the due reward of our deeds; while this man hath done nothing amiss." Then he said to Jesus, "Lord, remember me, when thou comest into thy kingdom." And Jesus said unto him: "IN SOLEMN TRUTH I SAY UNTO THEE, TO-DAY SHALT THOU BE WITH ME IN PARADISE."

Now, there were standing close by the cross of Jesus, Mary his mother, and his mother's sister, and Mary the wife of Cleophas [Clopas], and Mary Magdalene (of Magdala). When, therefore, Jesus beheld his mother, and saw that the disciple whom he loved was standing by, he saith to his mother: "WOMAN, BEHOLD THY SON" ("HE IS NOW THY SON"). Then saith he to the disciple: "BEHOLD THY MOTHER" ("SHE IS NOW THY MOTHER"). And from that hour the disciple took her unto his own home.

It was now getting toward midday; and, from the hour of noon, which is the sixth hour, there came a thick darkness over the whole land until the ninth hour, which is the third hour after noon, the sun's light having been blotted out.

Then shall be sung (in Latin), to the Plain-Song melody,

THE HYMN: "*Stabat Mater dolorosa*,"—"At the Cross her station keeping" (being No. 117 in *Hymns Ancient and Modern*).

STABAT MATER DOLOROSA

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	s d	f r	m · *m*	m —		
	d r	m · *m*	m m	f —	m —	
	f s	l · l	l l	tã* —	l —	
	f s	l s	f r	m —		

* ti in verses II and III where *italics* mark the syllable.

I.

Stabat | Mäter | dolo | rō | sã,
 juxta | Crucem | lacry | mōsa,
 dum pen | debat | Fili | ūs.

Cujus | ani | mam ge | mēn | tēm,
 contris | tatam, | et do | lēn | tēm,
 pertrans | ivit | gladi | ū.

II.

O quam | trīstis | et af | flīc | tã
 fuit | illa | bene | dīcta
 Mater | Uni | geni | tī!

Quae moe | rebat, | et do | lē | bāt,
 pia | Mater, | dum vi | dē | bāt
 Nati | poenas | incly | tī.

III.

Quis est | hōmo, | qui non | flē | rēt,
 Matrem | Christi | si vi | dēret
 in tan | to sup | plici | ō?

Quis non | posset | constri | stā | rī
 Christi | Matrem | contem | plā | rī
 dolen | tem cum | Fili | ō?

IV.

Pro pec | cātis | suae | gēn | tīs,
vidit | Jesum | in tor | mētis,
et fla | gellis | subdi | tūm.

Vidit | suum | dulcem | Nā | tūm
mori | endo | deso | lū | tūm,
dum e | misit | spiri | tūm.

V.

Eia, | Māter, | fons a | mō | rīs,
me sen | tire | vim do | lōris,
fac, ut | tecum | luge | ām.

Fac, ut | arde | at cor | mē | ūm
in a | mando | Christum | Dē | ūm,
ut si | bi com | place | ām.

|| r — | m — ||
|| Ä — | mēn. ||

After which shall be softly chanted

PSALM 22: "My God, my God, why hast thou forsaken me?"

After which follows the sixth (and last) portion of the LESSON:

JESUS CHRIST EXPIRES AND NATURE IS CONVULSED.

PART XIV.

THE LAST MOMENTS & DEATH AGONY OF JESUS ON THE CROSS.

Now, about the ninth hour, Jesus cried with a loud voice: "ELOI! ELOI! LAMA SABACHTHANI?" That is to say, "MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME?" [Ps. xxii. 1.]

Then some of those that stood by, when they heard it, said: "Hark! this man calleth for Elijah (Elias)." And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed and gave him to drink. But the rest said: "Let be! Let us see whether, or not, Elijah will come to take him down and save him!"

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: "I THIRST."

[*Ps. lxix. 3.*—I am weary of crying; my throat is dry. *Ps. xxii. 15.*—My tongue cleaveth to my gums. *Ps. lxix. 22* (Bible 21).—They gave me gall to eat; and, when I was thirsty, they gave me vinegar to drink.]

Now, there was set there a vessel full of vinegar; so they put a sponge full of vinegar upon a spear (or stalk of hyssop), and lifted it to his mouth. As soon, then, as Jesus had received the vinegar, he said: "IT IS FINISHED;" and he cried with a loud voice: "FATHER, INTO THY HANDS I COMMEND MY SPIRIT" [*Ps. xxxi. 6* (Bible 5).] and (having said this), he bowed his head, and yielded up the ghost.

And, immediately, the veil in the Temple (before the Holy of Holies) was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent; and the graves were opened, and the bodies of many holy persons, who had fallen asleep in death, awoke, and, coming forth out of their tombs, entered into the Holy City, and, after the Resurrection of Jesus, appeared unto many.

Now, there were there, looking on from afar, all his acquaintance [*Ps. lxxxviii. 7. 18.*—My lovers and friends hast thou put away from me; and hid mine acquaintance out of my sight.], and also a number of women, some of whom, when he was in Galilee, had remained with him, and had cared for him. There were also many other women, who had come up to Jerusalem with him, all of whom had been his followers, after leaving Galilee, and had ministered to his necessities. Among these were his Mother, Mary, who was also the mother of James the Less and of Jesus, Mary of Magdala, and Salome the mother of the sons of Zabdai.

All these continued standing at a distance and looking on.

But the multitudes, that had come together to see this sight [*Ps. xxii. 17.*—They stand staring and looking upon me], when they beheld the things that were done, were filled with terror, and returned in haste to the city, beating their breasts.

Now, the Centurion, who was in command of the Soldiers, had been standing close in front of the cross. When, therefore, he beheld that Jesus so cried out, and so gave up the ghost, he called God to witness, saying: "This man must have been, in very truth, innocent."

But the Soldiers, who were with the Centurion keeping guard over Jesus and watching him, when they felt the earthquake, and saw all the other things that were done, feared exceedingly, saying: "Truly this was the Son of God."

THE END OF THE LESSON.

Then shall be sung, in the original German,

THE HYMN: "*O Haupt voll Blut und Wunden*" in English: "O Sacred Head, surrounded By crown of piercing thorn!" (being No. 111 in *Hymns Ancient and Modern*). Only these three verses are to be sung: Verse 1, No. 1 in the original; verse 2, No. 9 in the original; verse 3, No. 10 in the original. The words are by Paul Gerhardt, † 1676. The melody is by H. C. Hassler, harmonized by J. S. Bach.

O HAUPT VOLL BLUT UND WUNDEN

A is La.

	m	l s	f m	r —	m		t	d' d'	t / t	l —	—	
	m	l s	f m	r —	m		t	d' d'	t / t	l —	—	
	d'	t s	l t	d' —	d'		s	l s	f f	m —	—	
	d'	t r'	d' t	l —	t		m	f m	r s	m —	—	

I. (1) O Haupt voll Blut und Wunden, voll Schmerz und voller Hohn,
 O Haupt, zum Spott gebunden mit einer Dornenkron,
 O Haupt, sonst schön gezieret mit höchster Ehr und Zier,
 jetzt aber hoch schimpfiet: gegrüßet seist du mir!

II. (9) Wenn ich einmal soll scheiden, so scheide nicht von mir;
 wenn ich den Tod soll leiden, so tritt du dann herfür.
 Wenn mir am allerbängsten wird um das Herze sein,
 so reiss mich aus den Aengsten Kraft deiner Angst und Pein!

III. (10) Erscheine mir zum Schilde, zum Trost in meinem Tod,
 und lass mich sehn dein Bilde in deiner Kreuzesnot.
 Da will ich nach dir blicken, da will ich glaubensvoll
 dich fest an mein Herz drücken. Wer so stirbt, der stirbt wohl.

Amen.

|| f . | . . | m . | . . ||
 || A . | . . | men. | . . ||

After this shall be sung, or said, THE FINAL PRAYERS:

I. A GENERAL PRAYER FOR ALL THOSE SUFFERING PERSECUTION IN THE CAUSE OF TRUTH AND VIRTUE.

ALmighty and most merciful God, to whom alone belong the issues of life and death, look down from Heaven, we humbly beseech thee, with the eyes of compassion on all those suffering persecution in the cause of truth and virtue, especially such as are in peril of their lives. Visit them, O Lord, with thy divine succour, mitigate their bodily pains, and, if it be thy will, assuage the fury of their enemies; and while, by thy inscrutable permission, they pass through the agonies of doubt, and, peradventure, believe, in their anguish, that thou hast forsaken them, feed their souls with thy heavenly comfort: that if it be thy will to prolong their days here on earth, they may live hereafter ever nearer to thee, in all things manifesting thy glory by faithful work throughout their life. Or else, receive them into those heavenly habitations, where the souls of all them that live and die in the true faith, enjoy perpetual peace and felicity. Grant this, O Lord, for thy mercy's sake.

AMEN (t d).

2. THE BENEDICTION.

UNTO God's most gracious mercy and protection we commit them. The Lord bless them and keep them. The Lord make his face to shine upon them, and be gracious unto them. The Lord lift up the light of his countenance upon them, and give them peace, both now, and for evermore. AMEN (d l t d).

THE MELODY OF THE HYMN, "Now the Labourer's task is o'er" (No. 401, in *Hymns Ancient and Modern*), or some other Music, shall then be played on the Organ, while the Congregation quietly disperse (first the Boys, then the Masters, and finally the Ladies and any Guests).

THE SEVEN LAST WORDS OF JESUS CHRIST.

(1.)—"FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO." This was spoken to the Almighty on behalf of the Roman Soldiers.

(2.)—"VERILY, I SAY UNTO THEE, TO-DAY SHALT THOU BE WITH ME IN PARADISE." This was spoken to the Penitent Thief.

(3.)—"WOMAN, BEHOLD THY SON." This was spoken to his Mother, Mary "BEHOLD THY MOTHER." This was spoken to the disciple John, whom he loved.

(4.)—"ELOI! ELOI! LAMA SABACHTHANI? (MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME ?) This was spoken to the Almighty.

(5.)—"I THIRST." This was spoken to no one in particular, but was a statement of fact heard by those near.

(6.)—"IT IS FINISHED." This was spoken to no one in particular, unless to the Almighty.

(7.)—"FATHER, INTO THY HANDS I COMMEND MY SPIRIT." This was addressed to the Almighty.

It appears that Jesus Christ died at 3-0 p.m. on Friday (*Gk. Paraskeue*) the 7th of April, 30 A.D. That was the 15th of Nisan, and therefore the Pass-over Day. Jesus kept the Pass-over Feast when eating the "Last Supper" at the commencement of Friday (*i.e.* after 6-0 p.m. on Thursday evening), and he died on the same day (Friday) about three hours before 6-0 p.m., when it ended and the Sabbath began.

FROM THE ABBOTSHOLME LITURGY: ♣ ♣ ♣ ♣ ♣

THE FORM AND ORDER OF THE SERVICES WHICH
ARE TO BE PERFORMED IN ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣
ABBOTSHOLME-SCHOOL CHAPEL ON EASTER-
EVEN.

EASTER-EVEN, THE SATURDAY BEFORE EASTER-DAY.

MORNING CHAPEL (8-0 to 8-15 a.m.).

When all are assembled in their places, shall be chanted one (or more) of the following

PSALMS:—Ps. 40: "I waited patiently for the Lord, and he inclined unto me and heard my calling," or Ps. 41: "Blessed is he that considereth the poor and needy," or Ps. 62: "Truly quiet and steadfast rests my Soul in God."

Then, all kneeling, the Reader shall say this

PRAYER: O GOD, for as much as, without thee, we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts.

AMEN (d d).

Then follows THE LESSON:

THE BURIAL OF JESUS CHRIST.

Now, because it was the Day of Preparation for the Pass-over Sabbath, the Jews besought Pilate to have the legs of the dying men broken, and their bodies removed, in order that the bodies might not remain on the cross during the Sabbath (for that Sabbath was a day of high solemnity).

Accordingly, the soldiers came and brake the legs of the first man, and also of the other, that had been crucified with Jesus. Then they came to Jesus himself; but, when they saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

This statement is the testimony of an eye witness, and his record is true, and he knows that he speaks the truth that ye also may believe. For all this took place that the Scripture might be fulfilled which saith: "Not one of his bones shall be broken."

[*Exodus XII. 46. "Neither (concerning the paschal lamb) shall ye break a bone thereof."*
Psalms XXXIV. 20. "He keepeth all his bones: not one of them is broken."]

And again, another Scripture saith: "They shall look on him whom they have pierced."

[*Zacharia XII. 9, 10, 11. "In that day will I take in hand to annihilate all nations which go up against Jerusalem. But upon the house of David, and the inhabitants of Jerusalem, I will pour out a spirit of grace and of prayer, and they shall look upon him whom they pierced, and shall mourn over him, as one mourns over an only son, and bitterly bewail him, as one agonises over his first-born. In that day shall loud lamentations over the dead be heard in Jerusalem."*]

Meanwhile, towards sunset, as it was the Preparation Day, that is, the day preceding the Sabbath, there came to Pilate a rich man of Arimathæa (Ramah), a town of Judæa, named Joseph. He had become a disciple of Jesus, but was so secretly, for fear of the Jews. He was a kind-hearted and upright man, and lived in expectation of the Kingdom of God.

He was also a highly-respected member of the Council of the Sanhedrim, but he had not consented to their counsel and deed (when they condemned Jesus to death).

He went in boldly to Pilate and begged leave to carry away the body of Jesus. But Pilate wondered if Jesus were already dead. Calling, therefore, the Centurion, he inquired whether he had been any time dead; and, having ascertained from the Centurion that it was so, he granted the body to Joseph, and ordered it to be given him to take away.

So Joseph, having bought a sheet of fine linen, came with Nicodemus (him who had visited Jesus at first by night), who brought a mixture of myrrh and aloes, in weight about 100 (Roman) pounds. And, taking the body down from the cross, they wrapt it in linen clothes along with the spices, in accordance with the Jewish mode of preparing for burial, and covered it over with a clean linen sheet.

Now, near the place where Jesus had been crucified there was a garden, and in the garden there was a new tomb, in which no man had, as yet, been buried. It was Joseph of Arimathæa's own new tomb, which he had hewn out of the solid rock.

Now, because it was the Preparation Day for the Jewish Passover, and the Sabbath was drawing nigh, they laid the body of Jesus in this rock-hewn tomb, as it was close at hand; after that they rolled a great stone unto the door of the Sepulchre, and went home.

Now, the women who had come with Jesus from Galilee, his mother, Mary, who was also the mother of James the Less and of Joses, and Mary of Magdala, had followed close behind to see where he was put, and they sat opposite the Sepulchre looking on, and saw how his body was placed in the tomb. Then they returned home to prepare spices and perfumes.

But on the next day, the Sabbath, they rested in obedience to the commandment.

After which shall be sung one of the following

HYMNS:—"At the Cross her station keeping," in English, (being No. 117 in *Hymns Ancient & Modern*,) the 2nd Tune being used at this time; or "*Dies Iræ*" in English: "Day of Wrath! O day of mourning!" (No. 398); or "Days and Moments quickly flying" (No. 289).

Then shall the Reader say

A THANKSGIVING FOR THE FAITHFUL DEAD.

ALMIGHTY God, with whom do live the Spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for that it hath pleased thee to deliver thy departed servants out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy great goodness, to hasten the coming of thy Kingdom; that we, with all those that are departed in the true faith, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. AMEN (t d).

THE BENEDICTION:

The Blessing of God Almighty be upon us, and remain with us for ever. AMEN (d l d t).

I

DAREST THOU NOW, O SOUL

Darest thou now, O soul,
Walk out with me toward the unknown region,
Where neither ground is for the feet nor any path to follow ?

No map there, nor guide,
Nor voice sounding, nor touch of human hand,
Nor face with blooming flesh, nor lips, nor eyes, are in that land.

I know it not, O soul,
Nor dost thou, all is blank before us,
All waits undreamed of in that region, that inaccessible land.

Till when the ties loosen,
All but the ties eternal, Time and Space,
Nor darkness, gravitation, sense, nor any bounds bounding us.

Then we burst forth, we float,
In Time and Space, O soul, prepared for them,
Equal, equipt at last, (O joy! O fruit of all!) them to fulfil, O soul.

II.

WHISPERS OF HEAVENLY DEATH

Whispers of heavenly death murmur'd I hear,
Labial gossip of night, sibilant chorals,
Footsteps gently ascending, mystical breezes wafted soft and low,
Ripples of unseen rivers, tides of a current flowing, forever flowing,
(Or is it the plashing of tears ? the measureless waters of human tears ?)

I see, just see skyward, great cloud-masses,
Mournfully slowly they roll, silently swelling and mixing,
With at times a half-dimm'd sadden'd far-off star,
Appearing and disappearing.

(Some parturition rather, some solemn immortal birth;
On the frontiers to eyes impenetrable,
Some soul is passing over.)

From "Poems of Walt Whitman (from 'Leaves of Grass')"
London: 1881, Walter Scott. pp. 278, 279.

EASTER-EVEN (*the Saturday before Easter*).

EVENING CHAPEL (9-0 to 9-30).

When all are in their places, shall be sung this

ANTHEM:—The first Anthem from THE ORDER FOR THE BURIAL OF THE DEAD.

C is Do

s s l d' d' d' t d' r' d' t l s s l d' s l s
I AM the resurrection and the life, saith the Lord: he that believeth in me
f r' d' t d' l s s s d' d' t d' r' d' d' t d' l s
though he were dead, yet shall he live: and whosoever liveth and believeth in me
s l l s
shall never die.—St John xi. 25, 26.

s s s s l s s s f s l s s f s s s l s f s s s
I know that the Spirit within me, (that keeps me alive,) liveth (and will live) eternally;
s s s l d' d' t s l l s r r m f m r d r r d d
and, at my last (mortal) hour, will arise out from my dust; and, when my mortal body,
s s l l s f s s s s l s s l d' d' l s s
like a skin, has been slough'd off, verily *without* this flesh, my Spirit will see GOD:
s s s s d' t d' r' r' d' d' d' d' d' t l s s
whom I shall behold as my Saviour; yea, my inmost self shall know to be my
l t l s
Lord and Life-Giver.—Job xix. 25, 26, 27.

s s l s l s s s l d' d' d' d' d' s l l s s
We brought nothing into this world, and it is certain we can carry nothing out.
s d' d' d' d' t d' r' d' t l s s l t d l s s
The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.
—1 Tim. vi. 7; Job i. 21.

Then follows the 1st LESSON:

THE SEALING AND GUARDING OF CHRIST'S SEPULCHRE.

NOW, on the morrow, the Sabbath, that is, the day after the Preparation, the Chief Priests and the Pharisees came together unto Pilate and said: "Sir, we recollect that, while he was yet alive, that impostor said: 'After three days [according to our reckoning, on the third day] I will rise again.' Give orders, therefore, that the Sepulchre be securely guarded until the third day, lest his disciples come by night, and steal the body away;

and then tell the people that he is risen from the dead. In that case, the last imposture will be worse than the first."

Pilate said unto them: "Here is a guard for you. Go, and make the Sepulchre as secure as ye can."

So they went away, and made the Sepulchre secure, sealing the stone, besides putting the soldiers on guard to watch.

[As stated in a Note after the Lesson for Good-Friday Evening, Jesus died at 3-0 p.m. on Friday afternoon. At 6-0 p.m. on Friday, the Sabbath commenced, and ended at 6-0 p.m. on Saturday evening, when the First Day of the Week began.

Jesus rose, apparently, at (say) 3-0 a.m. (just before dawn) on Sunday morning; *i.e.* some nine hours after the First Day of the Week began the previous evening.

From 3-0 p.m. to 6-0 p.m. on Friday was part of *one* day; from 6-0 p.m. Friday evening to 6-0 p.m. on Saturday evening was the full twenty-four hours of *the next* day; and from 6-0 p.m. on Saturday till 3-0 a.m. on Sunday morning was nine hours of the *third* day. He did not, then, rise *after* three days but only after thirty-six hours; or after three hours of one day, and one whole day of twenty-four hours, and nine hours of the third day.]

Then shall be chanted one (or more) of the following

PSALMS:—6, 7, 41, 49, 86, 90, 109.

Then shall be read the 2nd LESSON:

THE DEATH OF OLIVER CROMWELL, LORD
PROTECTOR OF THE COMMONWEALTH OF
ENGLAND, SCOTLAND AND IRELAND; *on*
Friday, 3rd September, 1658, between 3-0 p.m. (the
ninth hour), and 4-0 p.m. : : : : :

*Taken from T. Carlyle's: "Oliver Cromwell's Letters and Speeches"—vol. 5,
pp. 153-155.*

ON Monday, August 30th, 1658, there roared and howled all day a mighty storm of wind. . . . It was on this stormy Monday, while rocking winds, heard in the sick-room and everywhere, were piping aloud, that Thurloe and an Official person entered to enquire, Who, in case of the worst, was to be his Highness's Successor? The Successor is named in a sealed Paper already drawn-up, above a year ago, at Hampton Court; now lying in such and such a place. The Paper was sent for, searched for; it could never be found. Richard's is the name understood to have been written in that Paper: not a good name; but in fact one does not know. In ten years' time, had ten years been granted, Richard

might have become a fitter man; might have been cancelled, if palpably unfit. Or perhaps it was Fleetwood's name,—and the Paper, by certain parties, was stolen? None knows. *On the Thursday night following*, “and not till then,” his Highness is understood to have formally named “RICHARD;”—or perhaps it might only be some heavy-laden “YES, YES!” spoken out of the thick death-slumbers in answer to Thurloe's question “Richard?” The thing is a little uncertain. It was, once more, a matter of much moment;—giving colour probably to all the subsequent Centuries of England, this answer!—

On or near the night of the same stormy Monday, “two or three days before he died,” we are to place that Prayer his Highness was heard uttering; which, as taken down by his attendants, exists in many old Notebooks. In the tumult of the winds, the dying Oliver was heard uttering this

PRAYER.

LORD, THOUGH I AM A MISERABLE AND WRETCHED CREATURE, I AM IN COVENANT WITH THEE THROUGH GRACE. AND I MAY, I WILL COME TO THEE, FOR THY PEOPLE. THOU HAST MADE ME, THOUGH VERY UNWORTHY, A MEAN INSTRUMENT TO DO THEM SOME GOOD, AND THEE SERVICE; AND MANY OF THEM HAVE SET TOO HIGH A VALUE UPON ME, THOUGH OTHERS WISH AND WOULD BE GLAD OF MY DEATH; LORD, HOWEVER THOU DO DISPOSE OF ME, CONTINUE AND GO ON TO DO GOOD FOR THEM. GIVE THEM CONSISTENCY OF JUDGMENT, ONE HEART, AND MUTUAL LOVE; AND GO ON TO DELIVER THEM, AND WITH THE WORK OF REFORMATION; AND MAKE THE NAME OF CHRIST GLORIOUS IN THE WORLD. TEACH THOSE WHO LOOK TOO MUCH ON THY INSTRUMENTS, TO DEPEND MORE UPON THYSELF. PARDON SUCH AS DESIRE TO TRAMPLE UPON THE DUST OF A POOR WORM, FOR THEY ARE THY PEOPLE TOO. AND PARDON THE FOLLY OF THIS SHORT PRAYER:—EVEN FOR JESUS CHRIST'S SAKE. AND GIVE US A GOOD NIGHT, IF IT BE THY PLEASURE. AMEN.

“Some variation there is,” says Harvey, “of this Prayer, as to the account divers give of it; and something is here omitted. But so much is certain, that these were his requests. Wherein his heart was so carried out for God and His People,—yea indeed for some who had added no little sorrow to him,” the Anabaptist Republicans, and others,—“that at this time he seems to forget his own Family and nearest relations.” Which indeed is to be remarked.

Thursday night, the Writer of our old Pamphlet was himself in attendance on his Highness; and has preserved a trait or two; with which let us hasten to conclude. Tomorrow is September Third, always kept as a Thanksgiving day, since the Victories of Dunbar and Worcester. The wearied one, “that very night before the Lord took him to his everlasting rest,” was heard thus, with oppressed voice, speaking:

“‘TRULY GOD IS GOOD; INDEED HE IS; HE WILL NOT—’ Then his speech failed him, but as I apprehended, it was, ‘He will not leave me.’ This saying, ‘GOD IS GOOD,’ he frequently used all along; and would speak it with much cheerfulness, and fervour of spirit, in the midst of his pains.—Again he said: ‘I WOULD BE WILLING TO LIVE TO BE FARTHER SERVICEABLE TO GOD AND HIS PEOPLE: BUT MY WORK IS DONE. YET GOD WILL BE WITH HIS PEOPLE.’

“He was very restless most part of the night, speaking often to himself. And there being something to drink offered him, he was desired To take the same, and endeavour to sleep,—Unto which he answered: ‘IT IS NOT MY DESIGN TO DRINK OR SLEEP; BUT MY DESIGN IS, TO MAKE WHAT HASTE I CAN TO BE GONE.’

“Afterwards, towards morning, he used divers holy expressions, implying much inward consolation and peace; among the rest he spake some exceeding self-debasing words, *annihilating* and judging himself. And truly it was observed, that a public spirit to God’s Cause did breathe in him,—as in his lifetime, so now to his very last.”

When the morrow’s sun rose, Oliver was speechless; between three and four in the afternoon, he lay dead. Friday, 3rd September, 1658. “The consternation and astonishment of all people,” writes Fauconberg, “are inexpressible; their hearts seem as if sunk within them. My poor Wife,—I know not what on earth to do with her. When seemingly quieted, she bursts out again into a passion that tears her very heart in pieces.”—Husht, poor weeping Mary! Here is a Life-battle right nobly done. Seest thou not,

“The storm is changed into a calm,
At his command and will;
So that the waves which raged before
Now quiet are and still!

Then are *they* glad,—because at rest
And quiet now they be:
So to the haven He them brings
Which they desired to see.”

“Blessed are the dead that die in the Lord;” blessed are the valiant that have lived in the Lord. “Amen, saith the Spirit,”—Amen. “They do rest from their labours, and their works follow them.”

[On Easter-Even the Reading shall end here; but on the Evening of September 3rd in each year (or of the Second Friday in the Autumn Term), page 156, from the same Book, shall be read.]

Then shall be sung these

ANTHEMS.—The 2nd and 3rd Anthems from *THE ORDER FOR THE BURIAL OF THE DEAD*.

THE 2ND ANTHEM

E is La

l t d' r' r' r' r' d' r' r' m' r' d' d' l t l s l l l
Man that is born of a woman hath but a short time to live, and is full of misery.

m s s l d' t l s l t l l r' r' r' r' d' r' m' r'
He cometh up and is cut down, like a flower; he fleeth as it were a shadow,

d' r' r' d' d' d' l t l l
and never continueth in one stay.

l s l l d' l l s l l l t d' r' r' r' r'
In the midst of life we are in death: of whom may we seek for succour,
d' l t l d' t d' l l l t l s l l
but of thee, O Lord, who for our sins art justly displeased?

l l r' r' r' d' t t r' m' f' r' d' d' d' l t d' d' t
Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful
l l m' m' m' r' m' m' s' f' m' m' r' d' t r' r' m'
Saviour, deliver us not into the bitter pains of eternal death.

m' m' m' m' r' d' d' t d' r' s l d' t t d' r' t d' t l
Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer;
d' d' t d' l t l l t d' r' d' r' m' r' t d' d' t l l
but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour,
m' m' m' m' r' d' m' m' m' m' r' d' t r' r' m' r' d' d' t d' r'
thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death
d' t l l
to fall from thee.

THE 3RD ANTHEM

E is Do

d m f s s l l s s s f s s m f s t l l
I heard a voice from heaven, saying unto me: "Write, 'From henceforth blessed
s f s d d m f s s s l l s l l f l d
are the dead which die in the Lord: even so saith the Spirit; for they rest
r m r d
from their labours,'"—*The Revelation of St JOHN THE DIVINE* (xiv. 13).

After which shall be read THE FINAL PRAYERS:

1. A THANKSGIVING FOR THE FAITHFUL DEAD.

ALMIGHTY God, with whom do live the Spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for that it hath pleased thee to deliver thy departed servants out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy great goodness, to hasten the coming of thy kingdom; that we, with all those that are departed in the true faith, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting Glory.

AMEN (t d).

2. A GENERAL PRAYER FOR ALL THOSE SUFFERING PERSECUTION IN THE CAUSE OF TRUTH & VIRTUE.

ALMIGHTY and most merciful God, to whom alone belong the issues of life and death, look down from Heaven, we humbly beseech thee, with the eyes of compassion, on all those suffering persecution in the cause of truth and virtue, especially such as are in peril of their lives. Visit them, O Lord, with thy divine succour, mitigate their bodily pains, and if it be thy will, assuage the fury of their enemies; and while, by thy inscrutable permission, they pass through the agonies of doubt, and, peradventure, believe, in their anguish, that thou hast forsaken them, feed their souls with thy heavenly comfort: that, if it be thy will to prolong their days here on earth, they may live hereafter ever nearer to thee, in all things manifesting thy glory by faithful work throughout their life. Or else, receive them into those heavenly habitations, where the souls of all them that live and die in the true faith, enjoy perpetual peace and felicity. Grant this, O Lord, for thy mercy's sake.

AMEN (t d).

3. **U**NTO God's most gracious mercy and protection we commit them. The Lord bless them and keep them. The Lord make his face to shine upon them, and be gracious unto them. The Lord lift up the light of his countenance upon them, and give them peace, both now and for evermore.

AMEN (d l t d).

Then shall be played some Funeral Anthem (or other suitable Music) on the organ, while the Ladies, Guests, Masters, and finally the Boys quietly file out.

FROM THE ABBOTSHOLME LITURGY: ❁ ❁ ❁ ❁ ❁

THE FORM AND ORDER OF THE SERVICES WHICH
ARE TO BE PERFORMED IN ❁ ❁ ❁ ❁ ❁ ❁ ❁ ❁
ABBOTSHOLME-SCHOOL CHAPEL ON EASTER
SUNDAY AND MONDAY.

EASTER SUNDAY

EARLY-MORNING CHAPEL (8-30 to 9-0).

When all are assembled in their places, shall be chanted

THE EASTER ANTHEMS: "Christ our Passover is sacrificed for us: therefore let us keep the feast," &c.

Then, all still standing, the Reader shall say:

"Draw nigh unto God, and he will draw nigh unto you."

"I will arise, and go to my Father, and will say to him: 'Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.'"

"If we say that we have no sin, we deceive ourselves; but if we confess our sins, he is merciful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Then shall be chanted

PSALM 24 (v. 7—10): "Lift up your heads, O ye Gates!"

Then the Reader shall say:

DEARLY BELOVED, we are exhorted to acknowledge and confess our many sins, and not to dissemble or cover them, before the face of God, our Heavenly Father, but to confess them with a lowly, penitent and obedient heart, that we may obtain forgiveness for the same, by his infinite goodness and mercy.

Let us pray:

Then, all kneeling, the Reader shall say

THE GENERAL CONFESSION.

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father, forgive us all that is past; and grant that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. AMEN (d d).

THE ABSOLUTION.

ALMIGHTY GOD, our Heavenly Father, who of his great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus our Lord. AMEN: AMEN (si l | l t d t l sol l)

Then shall be sung

THE HYMN: "The strife is o'er, the battle won" (being No. 135 in *Hymns Ancient and Modern*).

Then follows THE LESSON:

THE RESURRECTION OF JESUS CHRIST.

I. THE WOMEN PREPARE SPICES.

Now, when the Sabbath was past (that is to say, on the Saturday evening, as soon as the first star had become visible), the women who came with him from Galilee (that is to say), *Mary*, the mother of Jesus, and of James the Less and Josès, and *Joanna*, and *Salome*, the mother of the sons of Zabdai, and *Mary of Magdala*, and *certain others* with them, bought sweet spices and prepared ointments, in order to go on the morrow, at break of day, to anoint (besprinkle) the body of Jesus.

II. THEY START FOR THE SEPULCHRE.

And very early next morning, (being still) the first day of the week, they started before sunrise (from Bethany) for (Golgotha, near which lay) the Sepulchre, taking the perfumes which they had prepared.

III. AN ANGEL DESCENDING FROM HEAVEN AND AN EARTHQUAKE SCARE THE SOLDIERS.

But, meanwhile, as it began to dawn (on the morning of the first day of the week), strange to relate, [behold! (suddenly)] there was a great earthquake: for an Angel of the Lord descended from heaven, and came and rolled back the stone from the door of the Sepulchre, and sat upon it. His raiment was white as snow, and his countenance was like lightning, so that for fear of him the soldiers on guard trembled violently, and fell to the ground as if dead. But, as soon as they came to themselves, and could move, they fled away from the Sepulchre in terror.

IV. THE WOMEN DISCOVER THE TOMB OPEN.

Now, while it was still dark, in the early dawn, towards sunrise, *Mary*, the mother of Jesus, with *Joanna* and *Salome*, and *Mary of Magdala*, were on their way to visit the Sepulchre. And as they went they were questioning amongst themselves, saying: "Who will roll away for us the stone from the door of the Sepulchre?" For it was very great.

But, when they came near to the tomb, it was just sunrise, and they saw to their amazement that the stone had been already rolled back from the door of the Sepulchre. And, on looking in (on entering), they found that the body of the Lord Jesus was not there.

V. MARY OF MAGDALA RUNS TO TELL PETER AND JOHN.

When *Mary Magdalene* perceived this, she ran, as fast as she could, to find Simon Peter and that other disciple whom Jesus loved.

VI. THE OTHER WOMEN ENTER THE TOMB AND SEE AN ANGEL.

But *the other women*, entering the Sepulchre, saw sitting on the right side, clothed in a long white robe, a young man, as it seemed, at which they were both astonished and affrighted.

But the Angel said to the women: "Be not afraid (Fear not): I know ye seek Jesus of Nazareth, who was crucified. He is not here. He is risen, as he foretold. Come and see the place where they laid him (where the Lord lay). And now, go at once and tell his disciples (and Peter): 'He is risen from the dead, and is going before you into Galilee. There (as he told you,) ye shall see him'—Remember that (what) I have told you."

Now, after they had seen the Angel in the tomb, they went out quickly from the Sepulchre, still terrified. And when they got outside they fled, for they were greatly agitated and surprised, although full of unspeakable joy.

VII. THEY THEN MEET TWO ANGELS.

But they had not gone far, when, suddenly, there stood by them two men, whose raiment flashed like lightning, so that the women were paralysed with terror, and stood with their faces bowed to the ground, in great perplexity. But the men said unto them: "Why did ye seek the living among the dead? He is not there. He is risen. Remember how he spoke to you while he was yet in Galilee, saying: 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.'"

Then they remembered the words of Jesus, and they left the tomb, in order to go and report everything to his disciples.

VIII. THE GUARD OF SOLDIERS REPORT TO THE CHIEF PRIESTS.

Meanwhile, as the women went on this errand, some of the soldiers who had been on guard came into the City, and reported to the Chief Priests every detail of what had happened.

Then the Chief Priests held a meeting with the Elders, and, after consultation with them, heavily bribed the soldiers, telling them to say: 'His disciples came in the night and stole away his body while we were asleep.' "And," they added, "if this comes to the Governor's ears, we will talk him over, and clear you from blame and punishment."

So the soldiers took the money, and did as they were told, and, consequently, this story got spread abroad among the Jews, and is current even to this day.

IX. MARY MAGDALENE TELLS PETER AND JOHN.

(Now, Mary of Mádala [see § V.] had run as fast as she could to find Simon Peter and that other disciple whom Jesus loved,) and, when she had found Peter and John, she said unto them: "They have taken away the Master out of the tomb, and we know not where they have laid him."

At once, therefore, Peter and the other disciple started forth to go to the Sepulchre, and they both ran, but the other disciple did outrun Peter, and came first to the Sepulchre. Stooping down, and looking in, he saw only the linen cloths lying on the ground, but he did not go in.

When Simon Peter, however, was come, he went (looked) into the Sepulchre, and saw the linen cloths lying on the ground, and the napkin that had been placed round the head of Jesus not lying with the linen cloths, but folded up and put aside in a place by itself (and Peter came out wondering in himself at what had come to pass).

Then the other disciple, who had come first to the Sepulchre, went in also; [*either it should read:* and he saw, and believed that Jesus was risen; for, until now, he had not understood the Scriptures] [*or else it should read:* and he saw and believed that the Lord's body had been carried away (by sacrilegious hands); for, as yet, they did not understand the Scriptures] which said that Jesus must rise again from the dead, [Ps. xvi. 11. For thou wilt not leave my soul in hell (Sheol); neither wilt thou suffer thy holy one to see corruption]. The two disciples then went away, each to his own home.

X. MARY MAGDALENE RETURNS TO THE TOMB, AND SEES TWO ANGELS AND THEN JESUS.

Meanwhile, Mary of Magdala (had returned to the Sepulchre, and) was standing outside it weeping. And, as she wept, she stooped down and looked in, and saw two Angels, clothed in white raiment, sitting one at the head and one at the feet where the body of Jesus had lain.

And they said to her: "Woman, why weepest thou?" And she said unto them: "Because they have taken away my Lord, and I know not where they have laid him." And, when she had thus spoken, she chanced to turn round, and saw Jesus standing there, but did not recognise that it was he.

Jesus said unto her: "Woman, why weepest thou; whom seekest thou?" She, supposing him to be the gardener, said unto him: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus said unto her: "MARY!" She turned to him and cried in Hebrew: "Rabboni!" that is to say, "Master." And she clung to his feet. But Jesus said unto her: "CLING NOT TO ME, FOR I HAVE NOT YET TO ASCEND TO MY FATHER, BUT GO, AND TAKE THIS MESSAGE TO MY BRETHREN: 'I AM ASCENDING TO MY FATHER, AND YOUR FATHER; AND TO MY GOD, AND YOUR GOD.'"

Thus, when Jesus was risen on the first day of the week, he *appeared* first to Mary of Magdalá, out of whom he had cast seven devils.

XI. MARY MAGDALENE CARRIES THE NEWS TO THE DISCIPLES

And Mary went and brought word to the disciples and them that had been with him, as they mourned and wept, saying: "I have seen the Master." And she told them what things he had said to her.

And they, when they heard that he was *alive*, and had been *seen* by her, believed not.

XII. MARY, THE MOTHER OF JESUS, AND JOANNA AND SALOME MEET JESUS.

Now, the other women (Mary, his mother, and Joanna and Salome) had gone to tell the Eleven and all the rest that the body was gone from the Tomb, and that they had seen Angels there. But, on the way, suddenly, they saw Jesus coming to meet them, who said: "ALL HAIL!" (or "PEACE BE TO YOU ALL!").

And they came near, and kneeling on the ground before him, clasped his feet. And Jesus said unto them: "BE NOT AFRAID; BUT GO AND TELL MY BRETHREN THAT THEY MUST GO INTO GALILEE, FOR THERE THEY SHALL SEE ME."

And they ran to carry the news to his disciples, but they said not a word to anyone on the road, for they were afraid.

XIII. THE APOSTLES ARE INCREDULOUS.

It was Mary the Mother of Jesus and of James and Joses, and Joanna, and Salome, and Mary of Magdalá, and other women who were with them, who related all these things to the Apostles; but the whole story seemed to them an idle tale, and they could not believe it [and they disbelieved the women].

Then shall be sung

THE HYMN.—"Jesus lives! no longer now Can thy terrors, Death, appal us" (being No. 140 in *Hymns Ancient and Modern*). The first tune is to be used at this time.

Then shall be read this PRAYER FOR LOVE AND PATIENCE.

ALMIGHTY AND EVERLASTING GOD, who, of thy tender love towards mankind, didst send Jesus Christ to suffer death upon the cross, that all mankind might follow the example of his great humility and courage; mercifully grant that all we may follow the example of his love and patience, and thus be made partakers of his resurrection, through the same Lord and Saviour Jesus Christ. AMEN (t d).

Then shall follow THE FINAL PRAYER; FOR PERSEVERANCE TO THE END.

O LORD AND HEAVENLY FATHER, we thy children entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; and here we offer and present to thee, O Lord, our selves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee to accept this our bounden duty, not weighing our merits, but pardoning our offences: and we, that are very members incorporate in the Mystical Body of thy Son, which is the blessed company of all faithful people, and also heirs through hope of thy everlasting kingdom, by the most precious help and guidance of Jesus Christ our Master, most humbly beseech thee, O heavenly Father, so to assist us with thy loving mercy, that we may all continue in that Holy Fellowship unto our life's end. AMEN (d l t d).

Then the Congregation shall quietly file out thus: first the Ladies, and any Guests, then the Masters, and finally the Boys.

EASTER-SUNDAY

EVENING CHAPEL (7-30 to 9-0 p.m.).

When all are assembled, shall be sung

THE HYMN: "Jesus Christ is risen to-day" (being No. 134 in *Hymns Ancient and Modern*). The second tune is to be used at this time.

Then, all standing, the Reader shall say the following Sentences:

I —Religions pass away, but RELIGION remains.

Reason and Faith, Philosophy and Poesie, are the two pillars of the Temple of Religion.

If Reason is the Sun, Faith is the Moon.

The equilibrium of Reason and Faith is the Perfect Life.

After Passion, the greatest enemy of Reason is Prejudice.

Truth needs no miracles, and no miracles can prove a falsehood to be true.

Philosophy first destroys the God of the Foolish, but ultimately leads to the God of the Wise.

In Poesie to explain is to profane; to make more obscure is to reveal.

II.—A *de-finite* God is a *finite* God.

God is the Ideal of Human Perfection, which grows as the man rises: but many Paths lead to the Hill Top.

Eternal A-scent is the hope of the Blessed: Eternal De-scent is the threat weighing down the Reprobate.

Innocence sacrificed is deified by Punishment: Guilt triumphant is branded and burnt by its Diadem.

Good is eternal: evil is but transitory.

It is Love that makes the world.

God speaks, as he creates, always. God speaks to-day also, if ye will hear his voice.

Work while it is yet day, for the night cometh in which no man can work.

All still standing, the Reader shall say:

We who do earnestly repent us of our sins, and are in love and charity with our neighbours, and intend to lead a new life, following the Commandments of God, and walking henceforward in his holy ways, do now draw near with faith, and make our humble confession to Thee, O Heavenly Father, meekly kneeling upon our knees.

All kneel, and repeat in an audible voice:

O Holy Lord God, our most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the desires of our own hearts. We have offended against thy Holy Laws. We have left *undone* things we ought to have done; and we have done things we ought *not* to have done; and there is no longer Health in us. We do earnestly repent and are heartily sorry for our misdoings. Forgive us,

most merciful Father; forgive us all that is past: aid us to bear the inevitable consequences. And grant us help, henceforth to resist all evil deeds, desires and thoughts: that, following thy Commandments with new life, we may attain thy Heavenly Kingdom; so that we may evermore dwell in Thee, and Thou in us. AMEN (d d).

The Reader alone shall say:

Hear the words of our Saviour Christ to all who truly turn to him:
“COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST.”

“VERILY I SAY UNTO YOU, WHOSOEVER RECEIVETH MY WORD, LO! OUT OF HIM SHALL FLOW FLOODS OF LIVING WATER.”

“MY SHEEP HEAR MY VOICE, AND NO ONE SHALL PLUCK THEM OUT OF MY ARMS.”

“IF YE LOVE ME, KEEP MY COMMANDMENTS, AND I WILL PRAY THE FATHER, AND HE SHALL GIVE YOU THE HOLY SPIRIT OF TRUTH, THAT HE MAY ABIDE WITH YOU FOR EVER.”

“AND THIS COMMANDMENT I GIVE UNTO YOU: THAT YE LOVE ONE ANOTHER; *AS I HAVE LOVED YOU*, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE FOLLOW ME, IF YE HAVE LOVE ONE TO ANOTHER.”

AMEN: AMEN (si l | l t d t l sol l).

Then shall be chanted

THE BENEDICTUS, followed by one (or more) of the following Psalms, appointed for use on Easter-Day:—2, 16, 30, 57, 72, 118.

Then follows the 1st LESSON:

JESUS APPEARS TO HIS DISCIPLES.

After this Jesus showed himself, in another form, unto two of his Disciples as they went on their way into the country. For, (strange to relate,) that very day two of the Disciples were walking to a village named Emmaus [*the home of the Cleophas; known as Nicopolis, now called Amwas*] some seven or eight miles from Jerusalem [the distance is 160 furlongs, not sixty, as stated by Luke], and they were conversing about all these recent events.

Now, in the midst of their conversation and discussion, Jesus himself drew near, and went with them, but their eyes were holden so that they did not know him. And he asked them: “WHAT ARE THESE MATTERS, ABOUT WHICH YE ARE TALKING SO EARNESTLY AS YE WALK?” and they being full of sorrow stood still.

Then one of them, named Cleophas, answered: “Art thou a stranger at Jerusalem, lodging alone by thyself, that thou dost not know any of the things that have lately happened in the City?” He said unto them: “WHAT THINGS?”

They replied: "The things concerning Jesus the Nazarene, who was a prophet mighty in word and deed before God and all the people; whom our Chief Priests and Rulers delivered up to be sentenced to death, and crucified. But *we* were hoping, that it was he who was going to redeem Israel. Moreover, besides all this, to-day is the third day since these things came to pass; and, some of the women of our company have amazed us with this story: 'they went to the tomb at day-break; and, finding that his body was not there, they came and told us this: but added, that they had seen a vision of Angels who said he was alive.' Thereupon, some of our party went to the Sepulchre and found matters as the women had said; except that they did not see Jesus."

And he said unto them: "O DULL-WITTED MEN! WITH HEARTS SO SLOW TO BELIEVE WHAT THE PROPHETS HAVE SPOKEN. WAS IT NOT NECESSARY FOR THE CHRIST TO SUFFER THUS SO AS TO ATTAIN TO HIS PROPER GLORY?" Then, from all the prophets (beginning with Moses), he interpreted to them the passages in Scripture which referred to himself.

They had now come close to the village whither they were going, and he pretended to be going further; but they pressed him to remain with them, saying: "Abide with us, for it is towards Even and the day is now far spent." So he went in to abide with them.

Now, it came to pass, after he had sat down with them to supper, that he took some bread, and blessed it, and break it, and was handing it to them, when,— on a sudden, their eyes were opened, and they recognized him. But he vanished from their sight.

And they cried to one another: "Did not our hearts burn within us, while he spake to us on the road, and explained to us the Scriptures?" Then, without a moment's delay, they arose from table and returned to Jerusalem, and found the (eleven) Apostles and the other Disciples gathered together; who greeted them thus: "In very deed, the Master is risen and hath appeared to Simon."

Then the two disciples related what had happened to *them* on the way to Emmaus, and how Jesus became known to them by his manner of breaking the bread. But the rest did not believe them.

Now, as they were all talking together, on the evening of that day (the first day of the week), while the doors were shut for fear of the Jews, Jesus himself suddenly appeared and stood in the midst of them, and said unto them: "PEACE BE UNTO YOU." Startled and terrified, they supposed they beheld a Spirit; but he said unto them: "WHY ARE YE TROUBLED AND WHY DO SUCH QUESTIONINGS ARISE IN YOUR HEARTS? BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF! HANDLE ME AND SEE: FOR A SPIRIT HAS NOT FLESH AND BONES AS YE SEE ME HAVE." Then he showed them his hands and feet, and his side.

And, while they still could not believe for joy and astonishment, he asked them: "HAVE YE ANY FOOD HERE?" And they gave him a piece of broiled fish and also a honey-comb. And he took it and ate it in their presence.

Then he said to them: "WHILE I WAS YET WITH YOU I TOLD ALL OF YOU THIS, THAT EVERYTHING MUST BE FULFILLED THAT IS WRITTEN IN THE LAW OF MOSES AND IN THE PROPHETS AND THE PSALMS CONCERNING ME."

Then he opened their minds to understand the Scriptures, and said: "THUS IT IS WRITTEN: 'THAT THE CHRIST MUST SUFFER, AND ON THE THIRD DAY RISE AGAIN FROM THE DEAD.'" And he told them: "THAT PROCLAMA-

TION SHOULD BE MADE, IN HIS NAME, OF REPENTANCE AND FORGIVENESS OF SINS, AMONG ALL NATIONS, BEGINNING AT JERUSALEM'; adding: "YE ARE THE WITNESSES OF THESE THINGS: AND LO! I WILL SEND FORTH TO YOU THE PROMISED GIFT OF MY FATHER. THEREFORE, REMAIN PATIENTLY IN THE CITY OF JERUSALEM UNTIL YE BE CLOTHED WITH POWER FROM ON HIGH."

Then shall be sung

THE AMBROSIAN TE DEUM, or one (or more) of the above Psalms.

If there be a SERMON, there may be no 2nd LESSON, otherwise here follows

THE 2nd LESSON, which may be taken from any of the following:—(1) *The Perfect Way*: The Atonement.—pp. 108 to 120. (2) *The Paradoxes of the Highest Science*: (a) Paradox 3; (b) Paradox 4. (3) *The Mysteries of Religion*, No. 4, The Christ of God, p. 44 to p. 48:—or from some other Book.

If there is any SERMON, then a Hymn will be sung here, or *THE NICÆAN CREDO* may be chanted (the Gregorian Plain-Song being used).

After which shall follow

THE SERMON; the subject of which is to be, as far as possible, closely connected with the Ideals and the Work of *The Abbots holme Old-Boys' Club*.

Then follows

THE HYMN: "Draw nigh and take the Body of the Lord" (being No. 313 in *Hymns Ancient & Modern*), or some other appointed for the occasion.

After which follow THE FINAL PRAYERS:

(1) *THE SCHOOL PRAYER.*

Most loving Lord, grant that we may not forget that our bodies are the Temple of thy Holy Spirit, and grant that we may never pollute them in deed, word, or thought.

Grant that we may not put a stumbling-block in our Brother's way, by tempting him to evil, or by unkindness or persecution: that this whole School, being knit together by pure affection in one Holy Communion, may be fulfilled with thy grace and heavenly benediction; so that, by governing all our powers according to thy will, we may at last become One with Thee, and so live for ever in Thine Eternal Peace. AMEN (t d).

(2) *THE PRAYER FOR THE OLD-BOYS.*

Father Eternal, we pray that thou wouldest, of thy goodness, watch over the dear departed who have gone forth from our midst, to face the unknown Battle of Life.

Let them feel that thy loving care is ever with them in all their troubles and perplexities; and, amid the manifold illusions of the world, let them never fall; but bring them safe into Thine Everlasting Kingdom.

AMEN (t d).

(3) THE LORD'S PRAYER.

OUR FATHER, WHO ART IN HEAVEN:
BLESSED BE THY NAME;
THY KINGDOM COME;
THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN;
GIVE US DAY BY DAY THE BREAD OF LIFE;
FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS;
LET NOT OUR TEMPTATIONS BE BEYOND OUR STRENGTH;
BUT DELIVER US FROM THE POWERS OF EVIL:
FOR THINE IS THE POWER,
AND THE JUSTICE, AND THE MERCY,
IN LIFE ETERNALLY.

AMEN (t d).

(Or else the *PATER NOSTER* sung to the *Gregorian Plain-Song*.)

PATER NOSTER, QUI ES IN COELIS:
SANCTIFICETUR NOMEN TUUM;
ADVENIAT REGNUM TUUM;
FIAT VOLUNTAS TUA, SIC UT IN COELO, ET IN TERRA;
PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE;
ET DIMITTE NOBIS DEBITA NOSTRA, SIC UT ET NOS
DIMITTIMUS DEBITORIBUS NOSTRIS;
ET NE NOS INDUCAS IN TENTATIONEM;
SED LIBERA NOS A MALO.

A-MEN (d | d r).

(4) A PRAYER FOR LIGHT AND PEACE.

Lighten the darkness of our mortal nature, Blessed Spirit of Love; defend us from perils of ignorance, and from illusions of sense; and by the suffering which redeems all evil, bring us at last into Thine Eternal Peace.

AMEN (t d).

(5) THE BENEDICTION.

The Peace of God, which is above all understanding, keep our hearts and minds in the wisdom and love of God, and of the Saviour Christ; and the blessing of God Almighty, the Everlasting Father, abide with us now, and evermore.

AMEN (d | t d).

Then shall be played on the Organ the Gregorian Melody of the GLORIA IN EXCELSIS DEO or the Melody of Hymn No. 309, "Now my tongue," or that of Hymn No. 140, "Jesus lives," (using, in each case, the Second Tune at this time, unless that tune was used at the Morning Service) or some other suitable Music, towards the end of which the Congregation shall quietly disperse; first the Servants, then the Boys and the Masters, and finally the Ladies with any Guests.

EASTER-MONDAY

EARLY-MORNING CHAPEL (8 to 8-10).

When all are assembled in their places and everyone standing, shall be chanted:

PSALM 8: "O Lord our Governor, how excellent is thy name in all the world: thou hast set thy glory above the Heavens."

Then the Reader shall say this PRAYER:

ALMIGHTY GOD, who didst raise up Christ Jesus from the dead, and exalt him to glory: quicken us also, we beseech thee, by thy mighty power, and raise us from the death of sin to the life of righteousness. Cause us to set our affections on things above, that we may learn to suffer with him, and so be made partakers of his eternal life, through Jesus Christ, our Lord. AMEN (d d).

After which shall be read THE LESSON: taken from Dr. Wyld's "Life and Teachings of our Lord, Jesus Christ." (p. 144.)

Afterward he was manifested unto the Eleven themselves, as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

But Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples, therefore, said unto him: "We have seen the Lord." But he said unto them: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

And after eight days, when the disciples were again within, and Thomas with them, Jesus came, although the doors were shut, and stood in the midst, and said: "PEACE BE WITH YOU."

Then said he to Thomas: "REACH HITHER THY FINGER, AND SEE MY HANDS; AND REACH HITHER THY HAND, AND PUT IT INTO MY SIDE: AND BE NOT FAITHLESS, BUT BELIEVING."

Thomas answered and said unto him: "My Master, and my God."

Jesus saith unto him: "BECAUSE THOU HAST SEEN ME, THOU HAST BELIEVED. BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED."

Then shall be sung THE HYMN: "Lord of our life, and God of our salvation" (being No. 214 in Hymns Ancient & Modern).

After which the Reader shall say this PRAYER FOR THE CHURCH.

LORD, we beseech thee, keep thy household, the Church, in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name. AMEN (t d).

THE BENEDICTION.

The Grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN (d l t d).

ON EASTER-MONDAY IN EACH YEAR ENDS THE ANNUAL EASTER - GATHERING OF THE ABBOTSHOLME OLD-BOYS' CLUB

EVENING CHAPEL (9 to 9-30).

As soon as all are in their places, shall be sung these

PSALMS appointed for use on The Last Day of Term:—(1) “If I forget thee, O Jerusalem” (being Ps. 137, of which, however, only the first six verses are to be sung); (2) “In thee, O Lord, have I put my trust” (being Ps. 71).

After which, the Reader shall say THE SCHOOL PRAYER:

Most loving Lord, grant that we may not forget that our bodies are the Temple of thy Holy Spirit, and grant that we may never pollute them in deed, word, or thought.

Grant that we may not put a stumbling-block in our Brother's way, by tempting him to evil, or by unkindness or persecution; that this whole School, being knit together by pure affection in one Holy Communion, may be fulfilled with thy grace, and heavenly benediction; so that, by governing all our powers according to thy will, we may at last become One with Thee, and so live for ever in Thine Eternal Peace. AMEN (t d).

Then shall be sung these

PSALMS appointed for use on The Last Day of Term:—(1) The Old-Boys' Psalm; “Whoso dwelleth under the defence of the Most High” (being Ps. 91).
(2) The School Psalm; “Blessed be the Lord my Strength” (being Ps. 144).

Then shall follow

THE LESSON which shall be, as a rule, one of those Lessons well-known to the Old-Boys, rather than anything entirely new. But all this must be left to the discretion of the Head-Master, who may have some new Reading which he deems appropriate on the particular occasion.

Then shall be sung

THE HYMN for The Last Day of Term: “Lord, dismiss us with thy Blessing; thanks for mercies past received” (being No. 577 in *Hymns Ancient & Modern*). The Hymn is to be sung to the Tune *Rugby*.

Then shall be said

THE FINAL PRAYERS:

THE PRAYER FOR THE OLD-BOYS PRESENT.

Father Eternal, we pray thee that thou wouldst, of thy goodness, watch over those *who are now about to go forth from our midst, to face once more the Battle of Life.*

Let them feel that thy loving care is ever with them in all their troubles and perplexities; and amid the manifold illusions of the world let them never fall, but bring them safe into thine everlasting Kingdom. AMEN (t d).

THE BENEDICTION.

Unto God's most gracious mercy and protection we commit them. The Lord bless them and keep them. The Lord make his face to shine upon them, and be gracious unto them. The Lord lift up the light of his countenance upon them, and give them peace, both now, and for evermore. AMEN (d l t d).

This being the last night of the Annual Easter-Gathering of The Abbotsholme Old-Boys' Club, there follow here THE PARTING WORDS of the HEAD-MASTER to his OLD-BOYS. After which is to be sung THE SCHOOL SONG, entitled "The Love of Comrades." After which GOOD-BYES will be said, and all will disperse to bed or otherwise. On the following morning, there being no more Services or Ceremonies, the Guests depart at various hours, as suits their convenience.

THE SERVICE *for* THE LAST NIGHT *of* TERM

TERM ENDS ALWAYS ON A THURSDAY MORNING,
BUT THE LAST SERVICE IN CHAPEL TAKES PLACE
ON THE PREVIOUS WEDNESDAY EVENING, AT 8-0

As soon as all are assembled, shall be sung these

PSALMS appointed for use on The Last Day of Term:—(1) "If I forget thee, O Jerusalem" (being Ps. 137, of which, however, only the first six verses are to be sung); (2) "In thee, O Lord, have I put my trust" (being Ps. 71).

PRAYER: O Holy Lord God, our most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the desires of our own hearts. We have offended against thy Holy Laws. We have left *undone* things we ought to have done; and we have done things we ought *not* to have done; and there is no longer Health in us. We do earnestly repent and are heartily sorry for our misdoings. Forgive us, most merciful Father; forgive us all that is past: aid us to bear the inevitable consequences. And grant us help, henceforth to resist all evil deeds, desires and thoughts: that, following thy Commandments with new life, we may attain thy Heavenly Kingdom; so that we may evermore dwell in Thee, and Thou in us
AMEN (d d).

Then follow these

PSALMS appointed for use on The Last Day of Term:—(1) The Old-Boys' Psalm: "Whoso dwelleth under the defence of the Most High" (being Ps. 91.) (2) The School Psalm: "Blessed be the Lord my Strength" (being Ps. 144).

THE LESSON shall be, as a rule *The Good News according to John, XIII, 1-15*—JESUS WASHES HIS DISCIPLES' FEET.—Now Jesus knew, before the Passover Feast began, that his hour was come, when he must depart out of this world and go unto the Father. For the Devil had already put it into the heart of Judas Iscariot (Applause of Cities; Conventionality), the Son of Simeon (He who hearkens), to betray him. But, having loved those in the world, who were his own, he loved them unto the end. So supper being ended, Jesus, knowing that the Father had put all things into his hands, and that he had come forth from God and was returning unto God, rose from supper, and laid aside his garments, and took a towel and girded himself. Then he poured some water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. But when he came to Simon Peter, Peter (Concrete Fact, Material Facts) said unto him: "Master, wilt *thou* wash *my* feet?" Jesus answered and said unto him: "WHAT I DO, THOU CANST NOT UNDERSTAND NOW, BUT THOU SHALT KNOW HEREAFTER." Peter said unto him: "Thou shalt never wash *my* feet." Jesus answered him: "IF I WASH THEE

NOT, THOU HAST NO PART WITH ME." Simon Peter said unto him: "Then, Lord, not merely my feet, but also my hands and my head." Jesus said to him: "HE THAT IS ONCE WASHED CLEAN NEEDETH NOT TO WASH AGAIN EXCEPT IT BE THE FEET (that which must needs touch the earth), BUT IS CLEAN EVERY WHIT: AND YE ARE CLEAN, BUT NOT ALL." (For he knew who would betray him, and therefore he said: "Ye are not all clean.") When he had washed their feet, and had put on his garments, and had sat down again, he said unto them: "DO YE KNOW WHAT I HAVE DONE TO YOU? YE CALL ME 'TEACHER' AND 'MASTER,' AND YE SAY WELL, FOR SO I AM. IF I, THEN, YOUR MASTER AND TEACHER HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET; FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE ALSO MIGHT DO AS I HAVE DONE TO YOU."

Or, the Lesson shall be one of those Readings well-known to the Elder Boys, rather than anything entirely new. But all this must be left to the discretion of the Head-Master, who may have some new Reading which he deems appropriate on the particular occasion.

Then follows

THE HYMN for The Last Day of Term: "Lord, dismiss us with thy Blessing; thanks for mercies past receive." (being No. 577 in *Hymns Ancient and Modern*). The Hymn is to be sung to the Tune *Rugby*.

Then follow THE FINAL PRAYERS:

(1) THE SCHOOL PRAYER.

Most loving Lord, grant that we may not forget that our bodies are the Temple of thy Holy Spirit, and grant that we may never pollute them in deed, word, or thought.

Grant that we may not put a stumbling-block in our Brother's way, by tempting him to evil, or by unkindness or persecution; that this whole School, being knit together by pure affection in one Holy Communion, may be fulfilled with thy grace, and heavenly benediction; so that, by governing all our powers according to thy will, we may at last become One with Thee, and so live for ever in Thine Eternal Peace. **AMEN** (t d).

(2) THE PRAYER FOR THE BOYS (IF ANY) WHO ARE LEAVING.

Father Eternal, we pray thee that thou wouldest, of thy goodness, watch over those *who are now about to go forth from our midst*, to face the unknown Battle of Life. Let them feel that thy loving care is ever with them in all their troubles and perplexities; and, amid the manifold illusions of the world, let them never fall; but bring them safe into Thine Everlasting Kingdom. **AMEN** (t d).

(3) THE PATER NOSTER (in Latin), sung to the Gregorian Plain-Song.

(4) THE BENEDICTION.

Unto God's most gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace, both now, and for evermore. AMEN (d l t d).

This being The Last Night of Term, there follow here

THE PARTING WORDS of the HEAD-MASTER to the SCHOOL, and particularly to any BOYS WHO ARE LEAVING. After which is to be sung:

THE SCHOOL SONG, entitled "The Love of Comrades."

*After which GOOD-BYES will be said, and all will disperse to bed.
On the following morning, Term ends at 8-30 at the conclusion of Breakfast,
and, there being no more Services or Ceremonies, the Boys depart for home.*

To avoid fine, this book should be returned on
or before the date last stamped below

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